

Knowledge of things Unknown.
Shewing the Effects of the Planets, and other
Astronomical Constellations.

With the strange Events that befall Men, Wo-
men, and Children, born under them.

Compiled by, *GUDRIDUS, super palladinum &
Agricoltura Anglicularum.*

Together with the Husbandmans Practice: Or
Prognostication for ever; as teacheth *Albert,*
Alkind, and *Pt. l. my.*

With the Shepherds Prognostication for the
weather, & *Pythagoras* Wheel of Fortune.



*This is known to many Men,
Though it be known to some Men.*

Printed for *W. Thake ay*, and are to be sold at
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The Bookseller to the Reader.



Friendly Reader, be pleased to take notice that this
is the true and ancient Book of The Knowledge
of Things Unknown: Now newly Printed in 12
sheets of Paper. This Book may be distinguished from
fore counterfeited Copies (lately spread abroad) by the
Picture above, and by being Printed for

The Book of Knowledge ;

both necessary and usefull for the benefit of
all People.

Sunday.



If the Nativity of our Lord come
on Sunday, winter shall be good
the spring windy, sweet and hot,
Vintage flourishing: Oxen and
Sheep multiplied, honey & Milk
plentiful: Peace and accord in
the Land, yea, all the Sundays in the year profit-
able; they that be born shall be strong, great and
thriving, and he that dyeth shall be sound.

Munday.

If it fall on Munday, winter shall be indifferent,
Summer dry, or clean contrary: so that if it
be rainy and tempestuous, Vintage shall be doubt-
ful: in each Munday of the said year, to enter-
prize any thing, it shall be prosperous and strong.
Who that dyeth shall be sound: These done shall
be proved, and he that falleth into his Bed shall
soon recover.

Tuesday.

If it come on Tuesday, Winter shall be good,
the Spring windy, Summer fruitful, Vintage
laboursome. Women dye, and Ships perish on the
Sea. In each Tuesday of the year, to begin a work
it will prosper: he that is born shall be strong and
soberous, dreams pertain to age. He that dyeth
shall be sound: These done shall be proved.

Wednesday.

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Wednesday.

If it come on the Wednesday, Winter shall be sharp & hard, the Spring windy and evil, Summer good, Vintage plentiful, good wit easily found, young men dye, honey sparing, men desire to travel, and shipmen sail with great hazard that year. In each Wednesday to begin a work is good.

Thursday.

If it come on Thursday, winter shall be good, the Spring windy, Summer fruitful, Vintage plentiful: Kings and Princes in hazard. And in each Thursday to begin a new work prosperous; he that is born shall be of fair speech, and worshipful; he that dyeth shall soon be found: These done by women shall soon be proved. He that falleth in his bed shall soon recover.

Fryday.

If it come on Fryday, winter shall be marvellous, the Spring windy and good; Summer dry, Vintage plentiful; there shall be trouble of the sky, sheep and bees perish; Oats dear. In each Fryday to begin a work it shall prosper; he that is born shall be profitable and lecherous, he that dyeth shall soon be found; these done by a Child shall be proved.

Saturday.

If it come on the Saturday, Winter shall be dark, Snow great, fruit plentiful, the Spring windy, Summer evil, Vintage sparing in many places: Oats shall be dear; Men war sick, and Bees dye. In no Saturday to begin a work shall be good, except the course of the Moon alter it:

these done shall be found, he that dyeth shall turn again to his own: Those that are sick, shall long wait; and unclean they shall escape death.

2. Of the Birth of Children in the Days of the Week.

On the Sunday who that is born, shall be great and shining. Who that is born on the Monday shall prosper, if he begin a work on that day. Who is born on the Tuesday, shall be courageous, and perish with Iron, and hardly come to the last age, and to begin all things is good: He that is born on Wednesday, shall lightly learn all things. He that is born on the Thursday, shall be stable and worshipful, and to begin all things is good. He that is born on the Friday, shall be of long life and lecherous, and to begin all things is good. He that is born on the Saturday, shall seldom be profitable, but if the course of the Moon bring it thither.

3. The Nature and Disposition of the Moon in the Birth of Children.

The First Day Adam Created.

In the first day of the Moon Adam was made: to do all things is profitable, and that thou seest in thy sleep shall be well, and turn into joy: if thou seemest to be overcome, nevertheless thou shalt overcome. A child that is born shall soon increase, and be of long life, and rich: He that falleth sick shall long wait, and suffer a long sickness. It is good to let a little blood.

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3

The Second day Eve made.

In the second day of the Moon Eve was made, to do an errand is good, to enterprize any thing is profitable, as to buy and sell, and flye into a Ship to make away, and to sow seeds: Theft done shall soon be found. Whatsoever thou shalt see in sleep, sudden effect it shall have, whether it be good or evil: to let blood is good: A child that is born soon shall war, and he shall be a Fletcherer, and if a woman, prove a Strumpet.

The Third day Cain was born.

In the third day of the Moon Cain was born: Abstain from doing of any thing, except thou would'st not have it prosper: Dye up roots in the yard and the field: Theft done shall soon be found. Whatsoever thou seest in thy sleep is naught: the man-child shall grow for the time, but dye young. A sick man that falleth in his bed shall travel, and not escape: To let blood is good.

The Fourth day Abel was born.

In the fourth day of the Moon Abel was born: Whatsoever thou doest is good, in each travel: the dream thou seest, hath effect, hope in God, and counsel good. A child that is born shall be a good creature and much praised. A man that falleth sick, either soon shall be healed, or soon shall dye. It is good to let blood.

The Fifth day no Sacrament.

In the fifth day of the Moon, do nothing of errand, nor work: to receive the Sacrament is dangerous: he that flyeth shall be taken or killed: the dream that thou shalt see, shall be well. Beware

ware that thou giest no counsel. A child that is
born shall dye young: He that falleth in his Bed,
soon shall dye: to let blood is good.

The sixth day send Children to School;
In the sixth day of the Moon, to send children to
school is good, and to use hunting; the dreams
that thou shalt see, shall not come to pass: but be-
ware thou say nought to any man, nor discover thy
counsel. A child born shall be of long life, & sickly;
a sick man uneth shall escape, to let blood is good.

The seventh day Abel was slain.

In the seventh day of the Moon Abel was slain.
He that falleth sick shall dye: he that is born
shall be of long life: it is good to let blood, and to
take drink. A dream that thou seest, long after shall
be fulfilled: A speech shall soon be found, and theft
also; to buy doine, to tame beasts, to clip hair, and
to take all manner of nourishing, is good. A sick
man if he be medicin'd he shall be heal'd.

The eighth day good to do any thing.

In the eighth day of the Moon, what ioether
thou wilt do is good: All things that thou
wilt treat of, to go in counsel; to buy manacles
and blasts, to change folds of sheep, to lay founda-
tions, to sow seeds, to go in a way. A child that
is born shall be sick and dye young: but if he live,
he shall be a Purchaser: A dream shall be certain,
and soon shall be. If thou seest four things, wish
them to be said: Though an old man wax sick, he
shall live: theft shall be found: to let blood it beho-
veth in the middle of the day.

The ninth day *Lamech* born.

And in the ninth day of the moon *Lamech* was born: to do all things is profitable: what thing thou wilt enterprize shall come to good effect. A dream that thou seest shall come in the day following, or in the second day: and thou shalt see a sign in the East, and that shall appear in sleep only; within eleven days shall come to pass. A child born in all things, shall be a purchaser and good, and of long life. A sick man shall wax much and arise. Who shall be chased shall not be found; and who that is oppressed shall be comforted. Presume thou not to let blood.

The tenth day *Noah* was born.

And in the tenth day of the Moon was born the Patriarch *Noah*. Whatsoever thou wilt do, shall pertain to light: dreams be in vain, and within four days shall come without peril. A child that is born shall see many countries, and dye old. Whatsoever is lost shall be hid: who that is bound shall be unbound: who that flyeth, after shall be found: who that falleth in travel without peril shall be delivered: who that falleth sick in his bed, he shall long abide: to let blood is good.

The eleventh day *Sem* born.

And in the eleventh day of the Moon, *Sem* was born: It is good to begin a journey, to make a wedding; a dream within four days fulfilled: A child is born shall be of long life, and religious, & he shall have a sign lovely in the forehead, or in the mouth, or in the eye, and in the latter age he shall be made better. A wench shall have a sign that she shall

shall be learned with wisdom, to travel is good, and to change folds of sheep from place to place: he that is sick, if long sick, shall be healed: each day to be let blood is good.

The Twelfth day *Canaan* born.

Ad in the twelfth day of the Moon was born *Canaan*, the son of *Cham*: nothing thou shalt begin, for it is a grievous day. A dream shall be certain, and joy to thee after: that thou seest within nine days shall be fulfilled. To wed, and to do errands is profitable: that is lost shall be found. A child that is born shall be of long life, angry and honest: a sick man shall be grieved, and arise: who that is taken shall be let go: theft done shall be found. To let blood at even it is good.

The Thirteenth day *Noah* Planted Vines.

Ad in the thirteenth day of the Moon, *Noah* planted Vines, so that to plant Vines, and to gather Grapes is good: After that thou wakest thy dream shall be, and within four days come to gladness: but take heed of Psalms and Orisons. A child born shall come to adversity, he shall be angry and not long of life. Who that is bound shall be loosed, that is lost shall be found. Who that warrth sick long time shall travel, and seldom shall recover, but dye. To wed a Wife is good, and each day let blood.

The 14 day *Noah* blessed all things.

The fourteenth day of the Moon is a good day and a glad. *Noah* blessed all things: what soever thou wilt do, shall come to thee to good purpose. A dream within six days shall be. To make

wed.

wedding is good, and to go in the way. Ask of thy friend, or thine enemy, and it shall be done to thee. A child that is born shall be a traitor, the sick man shall be changed and rise, and healed by medicine: to let blood is good.

The 15 day confusion of Languages.

And in the 15 day of the Moon, tongues were divided: do no work, begin no work, for it is a grievous day. A sick man shall long travel, but he shall escape. A dream that thou seest nothing shall annoy, but come to good event. A child born shall dye young: that is lost shall be found: to let blood is good.

The 16 day Pythagoras born.

And in the 16 day of the Moon Pythagoras was born, and the Author of Philosophy: to buy and sell is good, and to tame Oxen and other Beasts: a dream is not good, after long time it shall come, and it shall be harmful: to take a wife, and make a wedding is good: folds of Sheep from place to place to change is good. A child that is born shall be of long life, but he shall be poor, forsworn, and accursed. A sick man if he change his place, he shall live: to let blood is good.

The 17 day ill to be an Ambassador.

In the 17 day of the Moon it is evil to do an errand; a dream that thou seest after long time shall be, or within 30 days. A child that is born shall be silly: he that is sick shall be much grieved and arke: he that is lost shall be found: to send children to school, to be wedded, to make medicine, and to take it is good, but not to let blood.

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The 18 day good to enterprize any thing.

And in the 18 day of the Moon, it is good for all things to be done; namely, to begin houses, and to set Children to school: dreams are good, and shall be done within twenty days; who that sickness hath, shall soon rise or long be sick, and then recover: these done shall be found: a man-child now born, shall be valiant and eloquent, proud, unpeaceable, and not long of life; a maid-child then born, shall be chaste, laborious, serviceable, and better in her latter age: they shall both be marked about the Knees. Not so hardy be thou as to let blood this day.

The 19 day, a day indifferent.

In the 19 day of the Moon, it is indifferent to begin any thing: dreams shall come within twenty days: who that hath sickness shall soon rise, if he take medicine: these done shall not be found: a man-child then born, shall be true, wise, ever waxing better and better in great worship, and have a mark in the brow. A maid-child then born, shall then be right sick, yet wedded to one man: that day is good to bleed.

The 20 day Isaac blessed his Son.

And the 20 day of the Moon Isaac blessed his Son: whatsoever thou wilt do is good. A dream that thou seest shall appear, but tell it to no man: To make a wedding is good: To buy a servant, to build houses, to change flocks of sheep from place to place: to tame beasts, and to sow seeds is good: a child that is born shall be a sifter, and he shall have money arriving: that is lost shall

be

be found: to change bees is good: a sick man shall long wait, or soon arise: to let blood at hen is good.

The 21 day Saul was born.

In the 21 day of the Moon Saul was born, first King of the Jews. A dream is true, & will come to pass within 4 days: A Child that is born shall find much evil, he shall be a thief and witty, or a traitor, and trebellous. Esau took the last blessing of his father: it is good to heal Swine and other beasts: it behoeth to abstain from gaming: to go in the way is good: a sick man shall arise, theft shall be found, let no blood neither day nor night.

The 22 day Joseph was born.

In the 22 day of the Moon Joseph was born: it is a day of holiness: if thou doest any Errand, thou shalt find it grievous: Dreams shall be certain, and shall come to joy. A Child born in all days shall be a purchaser, merry, fair, & religious. A sick man both late is comforted and healed: bees to change from place to place is good, and to let blood all day is good.

The 23 day Benjamin was born.

In the 23 day of the Moon Benjamin was born: Son of the right side, the East of the Patriarch Jacob. Whateher thou wilt do is good: a dream that thou seest shall turn to joy, and nothing shall trouble thee; and other while it was wont to fall within 8 days; to take a wife is good; to make wedding, to lay foundations, to open new earth, and to tame beasts is good. A child born shall be an outcast, and many adventures he shall have, & in sing he shall dye; a sick man shall arise, it is good to see blood.

The

The 24 day *Goliath* was born.

In the 24 day of the Moon, *Goliath* was born: A dream that thou seest, signifieth thy health, and nothing shall annoy: A child born shall be sudden in his actions, and do wonderful things: a sick man shall languish and be healed: to let blood before their hour is good.

The 25 day the Plagues of *Egypt*.

In the 25 day of the Moon, our Lord sent signs into *Egypt* by *Moses*, and each day he passed the red Sea: he that taketh the Sacrament, shall dye a perflous death: fear is threatned. The dream signifieth hard things, and within ten days, it was wont to come early, then bow thy head into the East: A child born shall be an evil man, many perils he shall suffer: a sick man shall sustain injury, and uneath escape: it is good to let blood.

The 26 day *Moses* dryed the Red Sea:

In the 26 day of the Moon, *Moses* dryed the red Sea: in that day *Jonathan* the Son of *Saul* was born, and *Saul* dyed with his Song. Thou shalt begin nothing, the dream shall be certain, & turned into joy. Pilgrims must beware of Spies and enemies. A child born shall be full lovely, but neither rich nor poor. A sick man shall travel and arise, if he have a dyoplie he shall dye: to let blood a little is needful.

The 27 day Manna sent.

In the 27 day of the Moon, our Lord rained Manna to the children of *Israel*: whatever thou wilt do is good: use diligence, a dream that thou

feest shall come either to good or evil. A child born shall be long of life, and most loved, and if a man neither rich nor poor: a sick man shall rise to life, he shall be holden in much languor, but shall be healed: Folds of Sheep from place to place to change his good. To let blood in the Evening is good.

The 28 day, good to pitch Tents.

In the 28 day of the Moon, War may begin: and Tabernacles fixed in the desert: whatever thou wilt do is good: a dream that thou feest shall turn into joy. A Child born shall be much loved, he shall be holden in sickness: a sick man that fasteth in infirmity, soon shall be saved: to let blood in the even, is good.

The 29 day the Jews go into *Canaan*.

In the 29 day of the Moon the Jews went in to the Land of Canaan: Herod the King cut off the Childrens heads: begin nothing; the dream shall be certain and good, gladness and joy it signifieth: an errand begun is good to fulfill: to take a Wife is good, but yet make no Dowers, nor Testaments. A child born shall be of long life, wise, holy, and meek. To fish and hunt is good, a sick man shall not be grievously sick, but escape: It is good to let blood.

The 30 day *Samuel* was born.

And in the 30 day of the Moon, Samuel the Prophet was born, whatsoever thou wilt do is good. A dream that appeareth to thee, certain, and within two days thou shalt see, and thou shalt find a red sign in the East within nine days.

A child boyn shall be of long life, and profitable, and well measured in each thing. A sick man shall nigh come to death: In no manner let Blood: These and many other pertain to men, as the course of the Moon followeth.

4. Of Saturn and his Disposition.

Saturn is the first Planet, and the wickedest, and he beginneth the Zodiack but once in thirty years, reigneth in each Sign, two years and a half, which is in the six signs, fifteen years, and in all the twelve Signs thirty Years: And also as there are twelve Signs in the Zodiack, so are there twelve months in the year, each sign to his month. Wherefore beware before, and look where Saturn reigneth in three Winter Signs, that is to say, Capricorn, Aquary, and Pices, and all these seven years and a half, shall be scarceness and hard of Corn, Fruit, Beasts, and all other things; for in three years signs he hath might and most power to fulfill his malice, if he be not letted by Neighbour-hood of any good Planet.

5. What the Thunder signifieth every Month of the Year.

Thunder in January signifieth the same year great winds, plentiful of Corn and Cattle peradventure. Thunder in February, signifieth that same year many rich men shall dye in great sickness. Thunder in March, signifieth that same year great Winds, plenty of Corn, and debate amongst people. Thunder in April signifieth that same year to be fruitful and merrey, and

the death of wicked men. Thunder in May signifieth that year, need, scarceness, and dearth of Corn, and great hunger. Thunder in Iune, signifieth that same year, that woodds shall be overthrown with Winds, and great raging shall be of Lyons and Wolbes, and so like of other harmful Beasts. Thunder in Iuly, signifieth the same year shall be good Corn, and los of Beasts: that is to say, their strength shall perish. Thunder in August, signifieth the same year sorrow, wailing of many, for many shall be sick. Thunder in September, signifieth the same year great wind, plenty of Corn, and much falling out between man and man. Thunder in October, signifieth the same year great wind, and scantness of Corn, fruits, and Trees. Thunder in November, signifieth that same year to be fruitful and mercy, and cheapness of Corn. Thunder in December, signifieth that same year cheapness of Corn, and Wheat, with Peace and Accord among the People.

6. Of good days for bleeding, and ill days for any work.

In every month be two evil days, one in waxing of the Moon, and another in the waning. The Kalender sheweth them and their Hours openly enough: in the which days, if any folk take sickness, or begin any new thing, it is great grace if ever it fare well, or come to good end. And there are fifty Canicular, or Dog-days, that is to say, from the fifteenth Kalender of August, to the Nones of September; in which days it is

forbiden by Astronomy to all manner of Folks to let blood, or take Physick: yea, it is good to abstain from women: For why, all that time reigneth a Star that is called Canicula Canis, in Latin; a Hound in English: now the aforesaid Star Canicula, the aforesaid fifty days are called Canicular days, and biting as a Bitch; for the kind of the Star Caniculas, is boiling and burning as fire, and biting as a Bitch whelp; that time the heat of the Sun, and of the Star, is so fervent and violent, that mens bodies at midnight sweate as at mid-day, and swelleth lightly, bloweth and burneth; and if they then be hurt, they be more sick than at any other time, very near dead. In these days all venomous Serpents creep, flye, and gender, and so they overset hugely the Ayre, in feeding of their kind, so that many men are dead thereby. In these days a fire is good night and day, and wholsom: seeth your Meats, and take heed of feeding violently.

And from the eighteenth Kalender of October, to the seventeenth Kalender of November, look thou take no cold; for then the pores of man, of earth, and of all things else settle, and they may not open again till the seventh Kalender of April: wherefore it is less harm for thee to take cold at Christmas, than at this time.

7. To know how a man shall keep himself in health.

If thou wilt keep thee long in health, flye anger, wrath, and envy, and give thee to mirth in mea-

measure, trabel sadly, so that thou sweate not too much in the Summer, and namely, the Canicular days, sype all manner of strong Wyntes and hot Spices, byenning meats, especially their excess: Fast not too long at moyn; Sup not too late at night; eat not too hastily, nor overmuch at once, and that that thou eatest chews well: every time that thou eatest, rest a little after: sleep not after dinner, except in May, Iune, Iuly, and August: and yet the less that thou sleepest then, the better it is. To sleep well in the waring of the Night, and to be early up in the morning, is the better: and every day beware of mists, that none enter into thee fasting, for thereof cometh great pestilences and heat. And in great cold and pestilences, eat much Garlick every day, with nine Saffron Thiebes, and it will do thee much good. Eat enough in Winter, and the Spring, but little in Summer: look thy meat be well seasoned: in Harbest beware of fruits, for they are not good, except they be given thee for Medicine: of all manner of meats, sodden is the best: Eat not too many hot Spices, nor eat but little at once, for better it were to eat seven times in a day, then eat once thy fill. Flesh is more nourishing than Fish; eat not too much sovre meats, nor salt, for they will make thy bones sove: Look thy drink be not too new nor too old: sweet powdered Meats be most wholesome. Of all things take measure and no more, for in measure rests vertue.

8. The perilous days of every month.

In the change of every Moon, be two days, in the which, what thing soever is begun, late, or ever, it shall come to no good end, and the days be full perillous for many things.

In January when the Moon is three or four days old.

In February, 5, or 7. In Iuly, 3, or 13.

In March, 6, or 7. In August 8, or 13.

In April, 5, or 8. In September, 8, or 13.

In May, 8, or 9. In October, 5, or 12.

In June, 5, or 15. In November, 5, or 9.

In December, 3, or 13.

Astronomers say, that six days in the Year, are perillous of death; and therefore they forbid men to let blood on them, or take any Drink, That is to say:

The third day of the month of January.

The first day of the month of Iuly.

The second day of the month of October.

The last day of the month of April.

The first day of August.

The last day going out of December.

These six days with great diligence ought to be kept, but namely the latter three; for all the veins are then full. For then whether Man or beast be knit in them, within seven days, or certainly within fourteen days he shall dye. And if they take any drinks, within fifteen days they shall dye: and if they eat any Goose in these three days, within forty days they shall dye: and if any child be born in these three latter days, they shall dye a wicked death.

Astro.

Astronomers and Astrologers say, that in the beginning of March the seventh, night, or the fourteenth day, let the blood of the right arm: And in the beginning of April, the eleventh day, of the left arm: and in the end of May, the third or fifth day, on whether arm thou wilt; and thus of all that year, thou shalt orderly be kept from the Feaver, the falling Gour, the Aiter Gour, and los of thy sight.

9. *Ptolomeus* rule for the Zodiack.

Each mans body is ruled by a certain Sign of the Zodiack.

Wherefore (as saith Ptolomeus) if thou be sick in any limb, do not medicine unto that limb, for it shall rather hinder than further. And namely, Aye blood-letting at that time. Thus shalt thou know how the signs reign in our Limbs.

10. Of the Twelve Signs.



Aries, or the Ram, governeth the head.

The Bull reigneth in the neck & in the Throat.

Geminy, or the Twins, rule the shoulders, arms, and hands, and these three are signs of the Spring.

Cancer, or the Crab, commandeth the Stomach, Limbs, Arteries, Milt, Liver, and Gall,

The Lyon Reigneth in the Back, Sides, Bones, Sinews, and Girdles.

Virgo, or the Maid, guideth the Womb, Midriff, and Guts. And also she reigneth other-while in the Stomach, Liver, Gall, and Milt; and other nutritif Limbs beneath the Midriff; and these three are the Signs of Summer.

Libra, or the Ballance, holdeth in the Navel, the Reins, and the lower parts of the Womb.

The Scorpion keepeth the Bladder, the Buttocks, and other privacies of Man or Woman.

The Sagittary dwelleth in the Thighs and Buttocks; and these three are signs of Harvest.

The Capricorn reigneth in the Knees.

The Aquary governeth the Legs and Anckles.

The Fish directeth the Feet, and these three be the signs of Winter.

The Disposition of the Planets.

Saturn, Iupiter, Mars, Sol, Venus, Mercury, Luna.

Saturnus is the cause of death, dearth, & peace.

Iupiter is the cause of long peace, rest, and prosperous living.

Mars is the cause of dyynels, debate and war.

Sol is the cause of life, health, and warings.

Venus is the cause of lusty love and lechery.

Mercury is the cause of much speech, merchandize and flights. Luna is the cause of mistfynels, great waters, and violent floods.

Saturnus hour is good & strong to do all things that asketh strength onely, and to nought else, save to battel; for it is wondrous evil. That man or woman that hath the star Saturn to his planet, he is melancholly, black, & goeth swiftly, he hath a

bold

boide heart, wicked and bitter as Wormwood, he willfightly be wroth, he is quarrellsome, witty, covetous, and ireful; he eatteth hastily, and is false, and inclining to lie, with shining eyes as a Cat: he hath in the forehead a mark or wound of fire, he is pooe, and his cloathes are rent unto a time. And thus he hath open signs, and all his covetousness is by other mens possessions, and not by his own.

Jupiter's hour is good in all things, namely peace, love, accord, who that hath this Star in his Planer, he is sanguine, ruddy, and goeth a large pace, neither too swift nor too soft: his stature is lovely and shining: he hath a fair visage, lovely semblance, red lips, fair hairs, broad face, good browes; his cloathes are good and strong: he is sweet, peaceable, and soft.

Mars's hour is evil, and better by night than by day: for it is Masculine on the night, and Feminine on the day: It is good to do any thing, but with great strength: by night it is good to enter battel, and also by day, but not so much good as by night. Who that hath this Star in his planet, his making is of good defence, and oftentimes his face is red with blood, his face is small and subtil, and laughing: he hath eyes as a Cat: and all the days of his life, he will accuse many men of evil; he hath a wound of a sword in his face, he is most cholerick. And thus he hath open signs.

Sol's hour is the worst of all other hours, no man in his hour may do his will: save Kings and Lords, and that with great strength: who so in this hour entreteth Battel, he shall be Dead there.

there. Who that hath this Star to his Planet, he hath sharp eyes, great speech, and Wicked thoughts in his heart, he is Wicked and avaritious, neither white nor black, but betwixt both; he hath a mark in his face, or a wound, and hath a wound in his body of fire, and he is right wicked, and grudging in his deeds.

Venus's hour is good in all things, and it is better on night, than on day; ever till mid-day, at mid-day it is not good, for the Sun covereth it. On Sunday the ninth hour is Venus hour, sue not then to any Lord or Potentate, for if thou do, thou shalt find him worthy. Who that hath this star to his planet, namely, if he be born by night in Venus hour, he is white, & hath a round face, little forehead, round beard; he hath middle nose, & hairy eyes: he is laughing & litigious, & he hath a mark in his face: his making is fair & plain, & oft-time his nether lip is greater than the upper. And who that is born under Venus, when she is not in full power, he hath a sharp nose, and somewhat crooked, fair hair, soft eyes of running water; he is a singer, he longeth after games, and loveth them well, and his tales be sweet.

Mercury's hour from the beginning to the middle is good in all things; and from the middle to the end it is hard: and it is not much better on night than on day, and each time of the night and day, he standeth before the Sun, or behind; therefore he hath his power much more by night than by day; from morn, till the fifth hour of the day, he hath his hour, and from thence to midnight he hath

no power. Who then hath this Star to his Planet, he hath a sharp stature, and a sharp long face, long eyes, long nose, great hairs on his eyes, and thick narrow forehead, long beard, thin hair, long arms, long fingers, long feet, long head; he is meek and lobely, he will do each thing to certain space, he is more white than black, and oftentimes right white, and he hath great shoulders: And who so is born more Mercurius, when he is not in his full power; that is to say, from the first hour of the day to the ninth, he is black and dry, he hath crooked teeth & sharp; he hath a wound in his body with fire, he is scourged with wands, or smitten with a sword, and men speak evil of him, for lying and man-slaughter.

The Moons hour is right good and right evil, from the fourth day to the seventeenth it is good, namely, to all those that are born in it; and from the seventeenth day to the twentieth it is somewhat good, but not so good: & from the twentieth day, to the seven and twentieth day, it is evil, namely, to all those that are born in it. Who so hath that Star to his Planet, and is born thereunder, when it is in his full power, he hath a plain & pale face, sometime quarrelling, & doth his will to men; he hath a seemly semblance, and he is rich, and he hath mean stature, neither too long nor too short: he hath straight lips, and hollow Eyes: who that is born under this Star, when it is not in full power, he hath a straight face and dry, and is malicious, he hath little teeth, Abulgnie, that is to say, a white streak in the ear.

12. *The condition of Man discovered by Creatures.*

- 1 Naturally a Man is hairy as the Lyon.
- 2 Strong and worthy as the Oxe.
- 3 Large and Liberal as the Cock.
- 4 Avaricious as the Dog.
- 5 Hardy and swift as the Hart.
- 6 Debonair and true, as the Turtle-Dove.
- 7 Malicious as the Leopard.
- 8 Gentle and tame as the Dove.
- 9 Crafty and guileful as the Fox.
- 10 Simple and mild as a Lamb.
- 11 Shrewd as the Ape.
- 12 Light as the Horse.
- 13 Soft and pittiful as the Bear.
- 14 Dear and precious as the Elephant.
- 15 Good and wholsom as the Unicorn.
- 16 Vile and sloathful as the Ass.
- 17 Fair and proud as the Peacock.
- 18 Gluttonous as a *Wolf*.
- 19 Envious as the *bitch*.
- 20 Rebel and in-obedient as the Nightingale.
- 21 Humble as the Pigeon.
- 22 Fell and Foolish as the Ostritch.
- 23 Profitable as the Pismire.
- 24 Dissolute and vagabond as the Goat.
- 25 Spightful as the Pheasant.
- 26 Soft and meek as the Chicken.
- 27 Moveable and varying as the Fish.
- 28 Letcherous as the Boar.
- 29 Strong and puissant as a Camel.
- 30 Traiterous as the Mule.
- 31 Advis'd as a *mouse*.
- 32 Reasonable as an *angel*.

And therefore he is called the little *World*, or
else he is called all *Creatures*, for he doth take
part of all.

13. The Description of the four Elements, and of the four Complexions, with the four Seasons of the year, & the 12 Signs for each month



In each Man and woman reigneth the Planets, and every Sign of the Zodiack, and every prime Quality: and every Element, and every Complexion; but not in every one alike: for in some men reigneth one more, and in some reigneth another: and therefore men be of divers manners, as shall be made apparent.

14. Of the four prime Qualities.

Four prime Qualities there be: that is to say, Coldness, Heat, Dryness, and Moisture, which be contraries, and therefore they may not come nigh

nigh together without a mean: for the hotness on the one side bindeth them together, and coldness on the other side. Also hotness and coldness are two contraries; and therefore they may not come nigh together without a mean, for the moistness on the one side bindeth them together, and dryness on the other. Moistness is cause of every thick substance, and of every sweet taste: And there again, dryness is cause of every thin substance, and of every soure stinking taste: and also hotness is cause of every red colour, and large quantity: there again, coldness is cause of every white colour, and little quantity. These four prime Qualities in their Combination, make the four Elements, Air, moist and hot; the Fire hot and dry; the Earth dry and cold; the Water cold and moist. The Air and Earth are two contraries, and therefore they may not come nigh together: but as Fire binds them on the one side, and the Water on the other side. Also Fire and water are two contraries, and therefore they may not come nigh together: but as the Air between them binds on the one side, and the Earth on the other side. The fire is sharp, subtil, and moveable: The Air is subtil, moveable, corpulent, and dull: The Earth is corpulent and thick: The water is moveable, corpulent, and dull. The earth is corpulent, dull, and unmoveable. In the heart of the earth is the Center of the World: that is to say, the midst point, and in every Center is Hell. And there again about the fire are the stars, and about them in Heaven Crystalline; that

that is to say, waters of all bliss, departed in nine orders of Angels : then is Heaven in the highest rooms, and largest. And there again is Hell in the lowest, narrowest, and straitest place.

Right as there be four Elements, so there be four Complexions, according in all manner of qualities to these four Elements.

The first is Sanguine ; that is to say, blood gendred in the Liver, Limbs, and like to the Ayre.

The second is Choler, gendred in the Gall, and like thereto, and it is according to the Fire.

The third is Melancholly, gendred in the Spleen, and like to the dregs of blood, and it accordeth to the Earth.

The fourth is Flegm, gendred in the Lungs, like to Gall, and it accordeth to Water.

A Sanguine man much may, and much coveteth, for he is most hot.

A Cholerick man much coveteth and little may, for he is hot and dry.

A Melancholious man little may, and little coveteth, for he is dry and cold.

A Flegmatick man little coveteth, and little may, for he is cold and moist.

A Sanguine man is large, lobely, glad of cheer, laughing, and ruddy of colour, steadfast, fleshy, right hardy, mannerly, gentle, and well nourished.

A Cholerick is man guiltful, false, and wrathful, traitorous, and right hardy, small, dry, and black of colour.

A Melanchollous man is envious, sorry, covetous, hard, false, gullful, dreadfull, oathful, and cleare of colour.

A Phlegmatick man is dumby, sleepey, slow, feightful, rhumatick, dull, and hard of wit, fat visage, and whiete of colour.

15. The Year divided, with the knowledge of the state of Mans body by Urine.

In the year be four Quarters, ruled by these four Completions: that is to say, the Spring Summer. Harbest, and Winter: Spring hath three months, that is to say, March, April, May, and it is Sanguine complexion. Summer hath also three months, that is to say, Iune, Iuly, and August; and this Quarter is Chollerick Completion. Harbest hath also three months, that is to say, September, October, and November, and this Quarter is Melanchollous Completion. Winter hath also three months, that is to say, December, Ianuary, and February, and this Quarter is Phlegmatick Completion.

Each day also these four Completions reigneth; that is to say, from three after midnight, to nine, reigneth Sanguine: and from nine after midnight, to three after mid-day, reigneth Choller; and from three after mid-day, to nine after mid-day, reigneth Melancholly: and from nine after mid-day, to three after mid-night, reigneth Phlegm.

Also in the four Quarters of the world, reigneth these four Completions: that is to say, Sanguine in the East, Choller in the South, Melancholly

chollic in the West, and flegm in the North.

Also the four Complexions reign in the four Ages of Man; that is to say, Chollic in Child-hood, Sanguine in Man-hood, flegm in Age, and Melanchollic in old age. Child-hood is from the birth, to fourteen years full down: Man-hood, is from thence to thirty years of age; and from thence to fifty years, and old age from thence to fourscore years, and so forth to death.

All these four Complexions reign in the four parts of mans body.

Chollic reigneth in all the Soulet limbs, from the breast upward.

Sanguine reigneth in all small Limbs, from the Midriff to the Weland.

And flegm reigneth in all nourishing Limbs, from the Reins to the Midriff.

And Melanchollic reigneth in all Limbs, from the Reins downward.

Wherefore every mans Urine is cast in four; that is to say, Cozkil Superfice, middell of the ground, every part of the Urine to his part of Mans body: and therefore to four things in every Urine we must take heed, that is to say, Substance, Quantitie, Colour, and the Content: Thre Substances there are; to say, Thick, Thin, and Middle.

Thick substance betokeneth very much moistness.

Thin substance betokeneth much dryness.

A middle substance betokeneth temperance.

Also thre quantities be in Urine; that is to say, much, little, mean.

Much quantity betokeneth great cold.

Little quantity betokeneth great heat.

Mean quantity betokeneth temperance.

Also take heed of the taste, whether it be sweet
or not.

Sweet taste betokeneth health: and other taste
betokeneth sickness.

Also in Urines be twenty colours: of the
which the first ten betokeneth cold, and the other
ten betokeneth heat.

The ten colours that betokeneth cold, are these:

The first is black, as dark cold, and cometh of
libed going before.

The second is like to lead, and these two be-
token mortification.

The third is white as clear water.

The fourth is lardick, like to Whey.

The fifth is carapole like grey russet, or to Ca-
mel's hair.

The sixth is yellow, like to fallow-leaves fall-
ling off trees; and those four colours betoken
digestion.

The seventh is sub-pale, that is to say, not full
pale.

The eighth pale, like to some sodden flesh.

The ninth is sub-urine, that is to say, not full
urine.

The tenth is urine, like to pomstern, or to
right yellow flowers.

And these four colours betoken digestion.

Now we have seen the colours which betoken
cold; so we will see the other ten, which betoken
heat.

The first is subzuse, that is to say, not full ruse.

The second ruse, like to fine Gold.

And those two colours betoken perfect digesti-
on: so the Urine be middle of substance, middle of
quantity, sweet taste, and without contents.

The third is subzuse, that is to say, full red.

The fourth is red like saffron-diet.

The fifth is subzugund, that is to say, not full
rubigund.

The sixth is rubigund, like a strong flame of
fire. And these four colours betoken passing of
digestion.

The seventh Ynopose, like to White Wine.

The eighth is Kinanos, like to rotten blood.

And these two betoken aduersion.

The ninth is green as the Cole-stock.

The tenth is as black as clear black horn, and
this black cometh of a green going before. And
these two betoken aduersion and death.

In Urine be eighteen contents, that is to say,
circle, ampul, grains, clouds, scum, matter, fat-
ness, humours, blood, gravel, hairs, scales, brain,
trichodole, sperm, dust, esks, sediments, or ypollas.

The circle sheweth all the qualities of the head.

Ampul, that is to say, Creme, sheweth also
the brain disturbed.

Grains betoken rhume and glut.

Clouds sheweth vice in the small limbs.

Scum, that is to say, foam, sheweth ventosité,
and often the Jaundies.

Matter, that is to say, quisture sheweth vice of
the Reins, of the Bladder, or the Liver.

Fatnesſe, as Oyl-drops, ſheweth the waſting and diſſolution of the body, namely, of the Loyns.

Humour like glet or like dreſſe of blood, or rotten Gall; it ſheweth vice of the Midriff, or abowe, or beneath.

Blood, ſheweth vice of the Liber, or of the Keins, or of the Bladder.

Gabel ſheweth the Stone.

Faire, ſheweth the diſſolution of the fatneſſe of all the body, eſpecially the Keins.

Scalos and Bjan, ſheweth the third ſpice of Feberick incurable.

Sperm, that is to ſay, Man-kind, ſheweth too much Letchery.

Duſt, ſheweth the Colic, or a woman conceibed.

Eſkes, the privy hardneſſe to be grievd.

Sedimen, that is to ſay, clods in the ground of the Urine, or breaking upward.

The circle caſſed Ipoſſas, that is to ſay, the ground, and it hath moſt ſignification of all, and namely of the lower parts.

Of every mans body be four principal Limbs, that is to ſay, Soulet Limbs, ſmall Limbs, nourishing Limbs, and gendring Limbs.

Soulet Limbs, be the brains, and all that are thereabout down to the Welſand.

Small Limbs be the Heart and the Lungs, and all that be about them, betwixt the Welſand and the Midriff.

Nourishing Limbs, be the Liber, Milt, Gall, and Guts, and all that be about them, betwixt the Welſand, and the Midriff, and the Keins.

Gendring

Gendring limbs, be the reins, bladder, priuy-
hardness, and the limbs about for the Reins
downward.

16. An *A. B. C.* whereby thou mayest know
of what Planet every man is born, his For-
tune, and time of Death.

A *C.* 1. *J.* 5. 1. *B.* 11. 2. *M.* 11. 2. *C.* 11. 3.
D. 11. 4. *E.* 11. 6. *U.* 11. 2. *T.* 11. 7. *F.* 11. 8. *P.* 11. 1. *R.* 11. 9.

Divide this by 9 unto a hundred: and if 1. or
8 be over, then the Sun is his Planet: if 2. or 9.
be over, then Venus is his Planet: if 3 be over,
then he is of Mercury: if 4. be over, then he is of
the Moon: if 5. be over, then he is of Saturn: if
6. be over, then he is of Iupiter: if 7. be over,
then he is of Mars.

Adam 31. Andren. 1. Aldon 25. Nufos 12.
Benaster is in 9. Becus 9. David 9.

Also here followeth another *A. B. C.* to know
by, of what Sign in the Zodiack every man is;
that is to say, under what Sign he is born, and
to which Sign he is most like. Also hereby thou
mayest know his Fortune, and the moment in
the which he shall dye. Also hereby thou mayest
know thy fortune, and the fortune of many things,
as Towns, Cities, and Castles.

A. 2. *B.* 2. *C.* 20. *D.* 41. *E.* 5. *F.* 24. *G.* 3.
H. 20. *I.* 10. *K.* 13. *L.* 42. *M.* 12. *N.* 22. *O.* 21
P. 21. *Q.* 24. *R.* 27. *S.* 22. *T.* 91. *U.* 13. *V.* 20
W. 20. *Z.* 7.

If thou wilt know by this *A. B. C.* any man,
as is said before, take his name, and his Mothers
name.

name. And also if thou wilt know of any Town by this A. B. C. as it is said before, then take that Towns name, and the name of the City Ierusalem, for that is the Mother of all Towns, and then account the Letters of the Names by the number of this A. B. C. and when thou hast all done, diuide this by 28, and if 1 or 2 be ower, then that thou seest longeth to the Weather, and if 3, or 4, or 5, be ower, then that that thou seest longeth to the Bull, and if 6 or 7 be ower, then longeth it to the Twins; and if 8 or 9 be ower, then longeth it to the Crab, and if 10, 11, or 12, then longeth it to the Lyon; and if 13 or 14, then longeth it to the Virgin; and if 15 or 16 be ower, then longeth it to the Ballance; and if 17, 18, or 19, then longeth it to the Sagittary; and if 22, or 23, then longeth it to be Capricorn; and if 24, or 25, then longeth it to the Aquary; and if 26, 27, or 28, then longeth it to the Fish.

Another Alphabet.

D I diuide any thing in seven by the proper name of those Letters, I will tell which of the 7 it is, by the other number diuided by nine.

A	3	G	2	P	25	T	2
B	4	H	5	Q	12	U	23
C	2	I	3	R	13	F	98
D	2	K	5	S	15	M	56
E	2	L	6	X	8	Z	56
F	4	M	25	S	13		

18. To know the weather what shall be all the year, after the Change of every Moon, by the prime days.

Sunday prime, dry weather.

Munday prime, moist weather.

Tuesday prime, cold and windy.

Wednesday prime, Harbailous.

Thursday prime, fair and clear.

Fryday prime, fair and foul.

Saturday prime, Rain.

19. A Rule to know upon what Letter, what Hour, what Minute, as followeth,

Prime upon Hours, Minutes.

A	29	9
B	4	5
C	13	1
D	20	18
E	28	21
F	12	4
G	13	40

Elasmore thus reigneth the seven Planets.
 First reigneth Saturn, then Jupiter, then Mars, then Sol, then Venus, then Mercury, & then Luna. Saturn is Lord on Saturday, Jupiter is Lord on Thursday, Mars is Lord on Tuesday, Sol on Sunday, Venus on Fryday, & Mercury on Wednesday and Luna on Monday: Saturn, Jupiter, Mars, Sol, & Mercury, is Masculine; that is

to say, Mankind : Venus and Luna are Feminine, that is to say, Women-kind : Saturn, Mars, and Luna are evil Planets : Jupiter, Sol, and Venus, be good Planets : Mercury is changeable.

On Saturday, the first hour after mid-night, reigneth Saturn, the second hour Jupiter, the third hour Mars, the fourth hour Sol, the fifth hour Venus, the sixth hour Mercury, the seventh hour Luna.

And then again, Saturn the eighth hour, and Jupiter the ninth hour, Mars the tenth hour, Sol the eleventh hour, Venus the twelfth hour, Mercury the thirteenth hour, and Luna the fourteenth hour.

Then again, the third time, Saturn the fifteenth hour, Jupiter the sixteenth hour, Mars the seventeenth hour, Sol the eighteenth hour, Venus the nineteenth hour, Mercury the twentieth hour, and Luna the one and twentieth hour.

And again the fourth time, Saturn the 22 hour, Jupiter the 23 hour, Mars the 24 hour : and then beginneth Sol, in the hour after midnight on the Sunday, Venus the second hour, Mercury the third hour, Luna the fourth hour, Saturn the fifth hour, and so forth hour by hour, and Planet by Planet, in order as they stand, each planet to his own day, reigneth euermore certainly the first hour, the eighth hour, the fifteenth hour, and the 22 hour, and so forth, every one after another, and next after that, reigneth the Planet that is next in order, as thus, Saturn, Jupiter, Mars, Sol, Venus, Mercury, and Luna.

20. Of the most best and profitable days that be
in the Year to let Blood.

IN the beginning of March, that is to say, the fifth and the tenth day, thou shalt draw out Blood of thine arm.

In the beginning of April, of the left arm, and that in the 11 day for thy sight. In the end of May, of which arm thou wilt, and that against the Feboz: and if thou so doest, neither thou shalt lose thy sight, nor thou shalt have no Febozs how long thou livest.

Quot retinente vita & non sit Mortis imago
Si semper fuerint vivens morietur & infra

Good-hap.	Mis-hap.	Mis-hap.
1	13	
2	14	24
3	16	26
4	17	23
6	18	27
11	8	10
	20	

Est vesper Esplaton	Deam pulle Philosophie.
7	99
5	21
9	22
12	25
15	

Collige per numeros aliquid cupus esse phandre
junge simulatum, feriaque diem.

A	3	K	15	R	4
B	6	L	21	S	29
C	12	M	19	T	28
D	20	N	22	U	4
E	26	O	20	F	6
F	25	P	14	G	6
G	3	Q	16	Z	3
Sunday	13	Thursday	11		
Monday	18	Friday	15		
Tuesday	15	Saturday	26		
Wednesday	52				

Thus endeth the Sphear of *Platon*.

Wholsoeber in the seventh day of *March* is let blood in the right arm, and in the eleventh day of *April* in the left arm, he shall not lose the sight of his eyes.

In the four or five last days of *May*, if both arms be let blood, he shall have no fevers.

Wholsoeber in the first day of each month, falleth in any infirmity, the third day ensuing is to be feared, which if he pass, he shall escape till thirty days. Whoso falleth in the second day, though he be long sick he shall be delivered. He that falleth in the third day, at next change shall be delivered. He that falleth sick in the fourth day, he shall be grieved to the twenty eighth day, which if he pass, he shall escape. He that falleth sick the fifth day, though he suffer grievously, he shall escape. He that falleth the

sixth

sirſth day, though he ſeem to be healed, neberthe-
leſs in the ſirſth day of the other Month he ſhall
be dead. He that falleth the ſeventh day with
grief, he ſhall be delivered. He that falleth the
eighth day, if he be not whole at the Twelfth
day, he ſhall be dead. He that falleth on the ninth
Day, though it be with great grief, he ſhall e-
ſcape. He that falleth on the tenth day, with-
out doubt he ſhall be dead. He that falleth the
eleventh day, he ſhall be delivered the next day.
He that falleth the twelfth day, except he be de-
livered within two days, within fifteen he ſhall be
dead. He that falleth the thirteenth day, till the
eighteenth day he ſhall be ſick, which if he paſs,
he ſhall eſcape. He that falleth ſick the fourteenth
day, ſhall abide ſick to the fifteenth day, and ſo
he ſhall eſcape. He that falleth ſick the fifteenth
day, except he recover within eighteen days, he
ſhall be dead. He that waxeth ſick the ſixteenth
day, though he be grieved twenty four days, the
twenty eighth day ſhall eſcape. He that waxeth
ſick the ſeventeenth day, he ſhall dye the tenth
day. He that waxeth ſick the eighteenth Day,
ſoon ſhall be healed. He that waxeth ſick the
nineteenth day, alſo ſhall eſcape. He that war-
eth ſick the 20 day, in the ſirſth day he ſhall
eſcape; but nebertheleſs in the month following
he ſhall be dead. He that waxeth ſick the twenty
firſt day, except he run into peril of death, with-
in ten days of that other month, he ſhall be deli-
vered. He that waxeth ſick the twenty ſecond
day, except he run into peril of death, within ten
days

days of that other month, he shall be delivered: He that waxeth sick the twenty third day, though it be with grievousness of pain, in the other month he shall be delivered. He that waxeth sick the twenty fourth day, in the twenty seventh day he shall be delivered, but nevertheless in the month following he shall be dead. He that waxeth sick the twenty fifth day, though he suffer a little, nevertheless he shall escape. He that waxeth sick the twenty sixth day, though he suffer to the out-passing, nevertheless in that other month he shall be delivered: He that falleth sick in the twenty seventh day, it menaceth death. He that falleth sick in the twenty eighth day, it menaceth death. He that falleth sick in the twenty ninth day, by little and little in that other month he shall be delivered. He that falleth sick on the thirtieth day, it is a doubt whether he shall pass any of these. Also he that waxeth sick in the 31 day, whether he shall escape it is unknown.

51. Here followeth the Nature of the
Twelve Signs.

Aries is hot and dry, of the nature of the fire, and governs in the head and face of Man, and it is good for bleeding, when the Moon is in it, save in the part it governeth and ruleth.

Taurus is evil for bleeding.

Taurus is dry and cold, of the nature of Earth, and governeth the neck, and the knot under the throat, and is evil for bleeding.

Geminy is evil for bleeding.

Geminy

Geminy is hot and moist, of the nature of the Air, and governeth the shoulders, the arms and hands, and is evil for bleeding.

Cancer is indifferent for bleeding.

Cancer is cold and moist, of the nature of Water, and governeth the breast, the stomach, and milke, and is indifferent, neither too good, nor too bad for letting blood.

Leo is evil for bleeding.

Leo is hot and dry, of the nature of Fire, and governeth the back and the sides, and is evil for blood-letting.

Virgo is indifferent for bleeding.

Virgo is cold and dry, of the nature of the earth, and governeth the womb, and the inward part, and is neither good nor evil for bleeding, but between both.

Libra is right good for bleeding.

Libra is hot and moist, of the nature of the Air, and governeth the Navel, the Reins, and the lower parts of the womb, and is very good for bleeding.

Scorpio is indifferent for bleeding.

Scorpio is cold and moist, of the nature of the water, and governeth the members of man, and is neither good nor bad for bleeding, but indifferent between both.

Sagittarius is good for bleeding.

Sagittarius is hot and dry, of the nature of fire, and governeth the thighs, and is good for bleeding.

Capricornus is evil for bleeding.

Capricornus is cold and dry, of the nature of the

the earth, and governeth the knees, and is evil
for bleeding.

Aquarius is indifferent for bleeding.

Aquarius is hot and moist, of the nature of ayre,
and governeth the Legs, and is neither good nor
well for bleeding.

Pisces is indifferent for bleeding.

Pisces is cold and moist, of the nature of wa-
ter, and governeth the Feet, and is neither good
nor evil for bleeding, but indifferent.

No man ought to make incision, nor touch
with Iron the members governed of any Sign, the
day that the Moon is in it, for fear of the great
effusion of blood that might happen.

Nor likewise when the Sun is in it, for the
great danger and peril that might follow hereof.

22. The Anatomy of mans body, with the
number of the bones, which are in all
two hundred forty eight.

In the top of the head is a bone that covereth
the brain, the which Ptolomeus called the Ca-
pital bone. In the Scull be two bones, which he
called Parietal, that holdeth the brain close and
stedfast. And more lower in the brain, is a bone
called the crown of the head; and on the one side,
and on the other be two holes, within the which
is the Pallats, or roof bone. In the part behind
the Head be four like bones, to which the chain
of the neck holdeth. In the Nose be two bones.
The bones of the Chapes above be eleven, and
of the nether Jaw be two, above the opposite of
the Brain, there is one behind named Collate-
ral.

ral. The bones of the Teeth be thirty eight before, four aboue, and four underneath, sharp edged for to cut the Meats, and there is four sharp, two aboue, and two underneath, and are called Conines, for they be like Conies Teeth: After that are sixteen that be as they were Hammers, or grinding Teeth, for they chew and grind the Meate which is eaten, and there are four aboue on ebery side, and four underneath. And then the four Teeth of Sapience on ebery side of the Chaps, one aboue, and one underneath. In the Chin from the head downward are thirty Bones, called Knots or Joynts. In the Breast before, be seven bones, and on ebery side twelue Ribs. By the Neck, between the Head and Shoulders are two Bones named the Sheers, and the two Shoulder-blades: From the Shoulders to the Elbows in each arm, is a bone called Auito. From the Elbow to the hand-bone, in ebery arm be two bones that are called Cannes: In each hand be eight Bones, aboue the palm be four bones, which are called the Comb of the hand. The bones in the finger in each hand be fifteen, in ebery finger three. At the end of the ridge are the Buckle Bones, whereto are fastned the two Bones of the Thighs. In each knee is a bone called the knee-plate. From the knee to the foot in each Leg be four bones called Cannes, or Marrow-bones. In each foot is a bone called the ancle or pin of the foot, behind the ancle is the Heel-bone in each foot: the which is the lowest part of a Man, and aboue each foot is a Bone called

called the hollow bone. In the plant of each foot be four bones, they are the rombs of the foot, in each of which are five bones: the bones of the toes in each foot are fourteen: Two bones are before the belly for to hold it stedfast with the two branches. Two bones in the head, behind the ears, called Oculares: we reckon not the tender bones of the end of the Shoulders, nor of the sides, nor of divers little gristles and spelders of bones, for they are comprehended in the number aforesaid.

23. The use and order of Phlebotomy, with the names of the Veins, and where they rest.



The Vein in the midst of the Forehead, would be letten blood for the ach and pain of the head, and for Feavers, Lethargy, and for the Megrim in the head.

About the ears behind the two veins, the which

be let blood to giue clear understanding, and vertue of light hearing, and for thick breath, and for doubt of Measles or Lepre.

In the Temple be two veins, called the Arteries, for that they heat; which are let blood, for to diminish and take away the great repletion, and abundance of blood that is in the brain, that might annoy the head and eyes, and it is good against the Gout, the Megrim, and diuers other accidents that may come to the head. Under the tongue are two veins that are let blood for a sickness called the Sequary, and against the Swelling and Iposthumes of the Throat, and against the Squinancy, by the which a man may dye suddenly for default of such bleeding.

In the Neck are two veins called Originals, for that they haue the course, and abundance of all the blood that governeth the body of man, and principally the head; but they ought not to be let blood without the counsel of the Physitian, and this bleeding abaileth much to the sickness of the Lepre, when it cometh principally of the Blood. The Vein of the Heart taken in the arm, profiteth to take away humours, or evil blood, that might hurt the chamber of the Heart, and is good for them that spit blood, and that are short-winded, by the which a man may dye suddenly, for default of such bleeding. The vein of the Liver taken in the arm, twagereth the great heat of the body of man, and holdeth the body in health, and this bleeding is profitable also against the yellow ares, and Iposthumes of the Liver, and against
 the

the Palsie, whereof a man may dye for default of such bleeding.

Between the master finger and the leech finger, to let blood helpeth the dolours that come in the stomach and side, as Botches, Isthumes, and diuers other Accidents that may come to these places by great abundance of blood and humours.

In the sides between the womb and the branch are two veins, of the which that of the right side is let blood for the Dropsie, and that of the left side for every sickness that cometh about the Wilt; and they should bleed according to the fatness or leanness of the party: take good heed at four fingers near the incision; and they ought not to make such bleeding without the counsel of the Physician.

In every foot be three veins, of the which there one is under the ankle of the foot, named Sophon, the which is to let blood for to allwaie and put out diuers humours, as Botches, and Isthumes that cometh about the groins, and provoketh much to women, to cause the menstruosity to descend, and delay the Emoroids that cometh in the secret places, and other like.

Between the wrists of the feet, and the great toe is a vein, the which is let blood for diuers sicknesses and inconveniences, as the Pestilence, that taketh a person suddenly by the great super-abundance of humors, and this bleeding must be made within a natural day; that is to say, within 24 hours after the sickness is taken of the

Pati

Patient, and before that the Feaver came on him, and his bleeding ought to be done according to the corpulence of the Patient.

In the anges of the Eyes be two veins, the which be let blood for the redness of the eye; or watry, or that runneth continually, and for divers other sicknesses that may happen and come by other great abundance of humours and blood.

In the vein at the end of the Nose is made bleeding, the which is good for a red pimpled face, as red drops, pustules, small scabs, and other infections of the heart, that may come therein by too great repletion, and abundance of blood and humours, and it availeth much against the pimpled Noses, and other such sicknesses.

In the mouth in the gums be four veins; that is to say, two above, and two beneath, the which be let blood for chausing and canker in the mouth, and for tooth-ach.

Between the lip and chin, is a vein, that is to let blood to give amendment unto them that have an evil breath.

In each arms be four veins, of the which the vein of the head is the highest, the second next is from the heart, the third is of the Liver, and the fourth is from the Spleen, otherwise called the low Liver vein.

The vein of the head taken in the arm, ought to bleed for to take away the great repletion and abundance of blood that may annoy the head, the eyes, and the brain, and availeth greatly for changeable heats, and swelling faces, and red

and for diuers other sickness that may fall and come by great abundance of blood.

The vein of the Milt, otherwise called the low vein, should bleed against Feaver Tertians and Quartains, and it ought to be made a wide, and less deep wound than in any other vein, for fear of wind that it may gather; and for a more inconuenienc, for fear of a Sinew that is under it, that is called the Lizard.

In each hand be three veins, whercof that aboue the thumb ought to bleed, to take away the great heat of the visage, and for much thick blood and humours that be in the head, and this vein delayeth more than that of the arm.

Between the little finger and the leech finger letting of blood, that greatly abaileth against all Feavers, Tertians, and Quartains, and against the flames, and diuers other lettings, that come to the Paps and Milt.

In the thigh is a vein, of the which bleeding abaileth against pain of the Genitals, for to put out of mans body humours that are in the groins.

The vein that is under the ankle of the foot without, is named Sciote. of the which bleeding is much worth against the pains of the flanks, and for to make, aboid and issue diuers humours which would gather in the said place; and it abaileth greatly to women to restrain their Menstruosity, when they have too great abundance.

24. Of the year with the growth of things.

There be in the year four quarters, the which are named thus; Ver, Hyems, Aestas and

Autumnus,

Autumnus: These are the four Seasons in the year. Prime time is the Spring of the year containing February, March and April. In these three months every green thing growing, beginneth to bud and flourish.

Then cometh Summer, as May, June, and July. and in these three Months every Herb, Grain, and Tree is in his most strength and beauty, and then the Sun is at the highest: Next cometh Autumn, as August, September, and October, wherein all Fruits wax ripe, and are gathered and housed.

Then cometh November, December, and January, and these three months be in the Winter: that time the Sun is at the lowest, and is of little profit: We Astronomers say, that the age of man is threescore and twelve years, and that we liken but one whole year; for evermore we take six years for every month. as January or February, and so forth: for as the year changeth by the twelve months, into Twelve divers manners, so doth man change himself Twelve times in his life, by twelve ages, and every six times six maketh thirty six. and then man is at the best, also the highest; and twelve times six maketh threescore and twelve, and that is the age of Man. Thus you may count and reckon for every month six years, or else it may be understood by the four Quarters and Seasons of the year, so man is divided into four parts, as to Youth, Strength, Wisdom, and Age. He is to be eighteen years young, eighteen years strong,

eighteen year in Wisdom, and the fourth eighteen years to go to the full age of threescore and twelbe.

15. The change of Man twelwe times according to the Months.

HE must take the first six years for Ianuary: the which is of no vertue nor strength; in this season nothing on the earth groweth. So man after that he is born, till he be six years of age, is of little or no wit, strength, or cunning; and may do little or nothing that cometh to any profit.

Then cometh February, and then the Days lengthen, and the Sun is more hotter; then the fields begin to wax green. So the other six years till he come to twelbe, the Child beginneth to grow bigger, and is apt to learn such things as is taught him.

Then cometh the Month of March, in which the Labourer soweth the Earth, and planteth Trees, and edifieth Houses. The Child in these six years waxeth big, to learn doctrine and science, and to be fair and pleasant, and loving; for then he is eighteen years of age.

Then cometh April, that the Earth and the Trees are covered with green flowers, and in every part goods increase abundantly.

Then cometh the young Man to gather sweet flowers of hardiness, but then beware that cold winds and storms of Vices beat not down the flowers of good manners, that should bring a man to honour, for then he is twenty four years of age.

Then

Then cometh May, that is both fair and pleasant: for then Birds sing in Woods and Forrests night and day, the Sun shineth hot: then Man is most lusty, mighty, and of proper strength, and seeketh plays, sport, and manly pastimes, for then he is full thirty years of age,

Then cometh Iune, and then the Sun is at the highest in his Meridional: he may ascend no higher in his station. His glimmering golden beams ripeneth the Corn: and then Man is thirty six years, he may ascend no more, for then nature hath given them courage and strength at the full, and ripeneth the Seeds of perfect understanding.

Then cometh Iuly, that fruits be set on sunning, and our Corn a hardning; but then the Sun beginneth a little to descend downward. So the man goeth from youth towards age; and beginneth for to acquaint him with sadness, for then he is cometh to forty two years of age.

After that cometh August, then we gather in our Corn; and also the fruits of the Earth, and then man doth his diligence to gather for to find himself, to maintain his wife, children & household, when age cometh on him, and then after that six years, he is forty eight years of age.

Then cometh September, that wines be made, and the fruits of the Trees be gathered: and therewithal he doth freshly begin to garnish his house, and make provision of needful things, for to live with in winter, which draweth very near, and then man is in his most stedfast and com-

rous estate, prosperous in wisdom, purposing to gather and keep as much as shall be sufficient for him in his age, when he may gather no more, and then he is fifty four years of age.

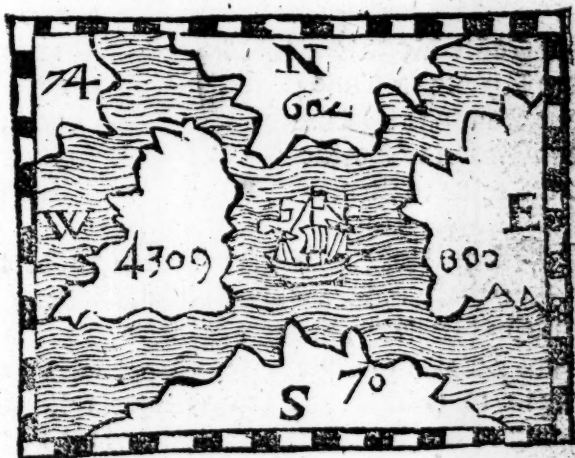
Then cometh October, when all is gathered, both Corn and other manner of fruits, also the Labourers plow and sow new seed in the Earth for the year to come. And then he that nought soweth, nought gathereth: And then in these six years a man shall take himself unto God, for to do penance and good works, and then the benefits the year after his death, he may gather and have spiritual profit; and then man is fully the term of threescore years.

Then cometh November, that the days be very short, and the Sun in a manner giveth but little heat, and the trees lose their leaves, the fields that were green look hoary and gray: then all manner of herbs are hid in the ground, and then appeareth no flower, and winter is come, that the man hath understanding of age, and hath lost his kindly heat and strength; his teeth begin to rot, and fail him, and then hath he little hope of long life, but desireth to come to the life everlasting: and these six maketh him threescore and six years of age.

Last of all cometh December, full of cold, with frost and snow, with great winds, and stormy weather, that a man cannot labour, the Sun is then at the lowest, the Trees and the Earth are hid in snow, then it is good to hold them nigh the fire, and to spend the goods that they get in

the summer. For then men begin to wax crooked and feeble, coughing and spitting, and loathsome, and then he looseth his perfect understanding, and his Heires desire his death: and these six years maketh him full threescore and twelbe years, and if he live any longer, it is by his good guiding and dieting in his youth; howbeit, it is possible that a man may live till he be a hundred years of age; but there be few that live so long.

26. The Rutter of the Distances of Harbours, and Havens in most part of the World.



The compass of England round about, is
 4309 miles
 Venice doth stand from Flanders, East and by
 South 80 miles
 And the next course by Sea from Flander to
 Jaff

Jaff, is this, from Sluse to Calais	70 m.
From Calais to Bucheffe	80 m.
From Bucheffe to Lezard	260 m.
From Lezard to Cape-senester	650 m.
From Cape-senester to Lisbon	283 m.
From Lisbon to Cape Saint Vincent to the Straits	240 m.
From the Straits of Gibalter unto the Ile of Sardine	110 m.
From Malitana in Sardine to Inalta is	460 m.
From Inalta the course of Saragoza and Sicill, to sail to Jaff in Surrey	1800 m.
From Jaff the Basse, to Cypre, to the Castle Roke	200 m.
From Castle Roke to Rhodes	100 m.
From Rhodes to Candy	250 m.
From Candy to Rodon	300 m.
From Rodon to Corlue	300 m.
From Corlue to Venice	800 m.

The length of the Coasts of Surrey, of the Sea-coasts, is from the Gulf of Ermony to the Gulf Dalarze, next the South and by West from Lularia to Kyle 65 m.
 That is to understand, from Lazaria in Ermony to Soldin, that cometh from the Riber coming to Antioch 70 m.
 And from Soldin to the Port of Lycha, next unto the South 100 m.
 From Lycha to the Port of the South 50 m.
 From Corola unto the Port of Tripol, South, 50 m.
 From

The Book of Knowledge.

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From Bernet to Acres , South and by West,	70 m.
From Acres to Port Jasse, South and by West,	70 m.
From Port Jasse to Port Delazara , South,	130 m.
From Damiat to Sariza in Surry , to Damiat in Egypt,	180 m.
From Damiat to Babylon, Alchare,	80 m.
From Damiat to Alexandria	110 m.

The length of Harre Major, is from the gulf of
S. George, in the middelt of the Gulf that is
betwixt Tarpezond, Lenostopol, to the Port
Mellembie, West from S. George, 1060 m.
The breadth of the West end, is from the Bials
S. George of Constantinople upon the River
Danubius , next the North from S. George
Bials, 560 m.

From Pero to Cassa in Tartary, North-east,
600 m.

From Cassa to the Straits of Tae, North-East,
100 m.

The Gulf of Tane is about 600 m.

The Cape of Cassa is about 600 m.

From the head of Tane to Sanastopol 4 m.

From Sanastopol to Trapelond by West,
250 m.

From Trapelond to Synopia, next to the South,
430 m.

From Synopia to Pero , next to the West,
South-West, 130 m.

From

From Pero to Mellamber, next the Northwest,	230 m.
From Mellamber to Mancho, North, North-East,	160 m.
From Mancho's Castro to Danobia, North-East,	230 m.
From Danobia to the straits of Cassa, next the East,	200 m.

The Compass of the Islands.

The Ile of Cyprus is about	500 m.
The Ile of Rhodes is about	180 m.
The Ile of Lange is about	80 m.
The Ile of Perge Pont is about	300 m.
The Ile of Sicilia is about	737 m.
The Ile of Sardine is about	700 m.
The Ile of Great Brittain is about	2000 m.
The Ile of Ireland is about	1700 m.
The Principality of Marre is about	700 m.

Thus endeth the Rutter of the Distance from one Port or Country to another.

27. Of the Axtree and Poles.

The Diameter of the world is called his Ar-tree, whereabout he moveth, and the ends of the Ar-tree are called the Poles of the World: Of whom one is called the North Pole, and the other the South Pole. The Northern is he that is always seen in our Habitations: And the Southern

Southern is that which is never seen above our Horizon. And there are certain places on earth,



wherreas the Pole that is ever in our sight, cannot be seen with them that dwell there: and the other Pole which is ever out of our sight, is in sight to them. Again, there is a place on earth, where both the Poles have even like situation in the Horizon.

28. Of the Circle of the Sphear.

SOME of the Circles of the Sphear be Parallel, some oblique, some others go cross over the Poles. The Parallels are they that hath the same Poles as the World hath; and there be five Parallel Circles, the Arctick, the Equinoctial, the Tropicke, the Antarcticke, and the Arcticke. The Arctick Circle is even the greatest of all those Circles that we have continually in sight, and he scarcely toucheth

eth the Horizon in the point, and is altogether presented aboue the Earth.

And all the Stars that are included in this circle neither rise nor set, but a Man shall espy them all the night long, keep their course round about the Pole. And that Circle in our habitation is drawn of the furthest foot *Ursa Mayor*. The *Eklibal Circle*, most Northward of all the Circles that be made of the Sun, whom when the Sun removeth into, he turneth back from his Summer Circuit, then is the longest day of all the year, and the shortest night; and after the Summer return, the Sun shall not be perceived to Progress any further toward the North, but rather to recoil to the contrary parts of the World, wherefore in Greece this Circle is called *Tropocos*; the *Equinoctial Circle* is the most greatest of all the five parallel Circles, and is so parted by the Horizon, that the one half Circle is aboue the earth, the other half circle lieth under the Horizon. The Sun being in his Circle, causeth two Equinoctials, the one in the Spring, and the other in the Harbest. The *Humal Tropick* is a Circle most South of all the Circles, that by the moving of the World, be described of the Sun; which when the Sun is once entred into, he returneth back from his Winters Progress; then is the longest night and the shortest day in all the year. And beyond this Winter mark, the Sun progresseth never a whit further, but goeth into the other coasts of the World: wherefore this Circle is also named *Trevi-*

Trevicos, as who to say, returnable. The Antartick Circle is equal in quantity and distance with the Artick Circle, and toucheth the Horizon in one point, and his course is altogether underneath the Earth, and the Stars that be placed in this, are always invisible unto us. The greatest of all the said Circles is the Equinoctial, and then the Tropicks, and the least (I mean in our Habitation) are the Articks: And these Circles must be understood without dyedth; and be reasoned of, according to the scituation of the Stars, and by the beholding of the Dioptra, and but supposed only in our Imagination; for there is no Circle seen in all the Heaben, but only Galaxias. As for all the rest, they be conceived by imagination.

29. The Reason why that five Parallel Circles are only in the Sphear.

Five Parallel Circles alone are wont to be described in the Sphear, not because there be no more parallels than those in all the world. For the Sun maketh every day one Parallel Circle, equally distant to the Equinoctial, (which may be well perceived) with the turning of the World, insomuch that 128 parallel Circles are twice described of the Sun between the Tropicks, for so many days are with in the two returns, and all the Stars are daily carried withal round about in the parallel Circles; Forwbeit every one of them cannot be set out in the Sphear. And though they be Profitable in divers things

things in Astrology, yet it is impossible that the Stars may be described in the Sphære; without all the parallel circles, or that the magnitude on days and nights may be precisely found out without the small parallels. But in as much as they be not deemed to be so necessary for the first introduction of Astrology, they are left out of the Sphære. But the five Parallel Circles for certain special instructions are exhibited. The Arctick Circle severeth the Stars, which we ever see, the Equinoctial Tropick containeth the going back of the Sun, and it is the furthestmost part of the progress in the North, and the Equinoctial Circle containeth the Equinoctials, and the Bymal Tropick, is the furthestmost point of the way of the Sun toward the South, and it is even the mark of the Winter return. The Antartick Circle determineth the Stars, whom we cannot see. And seeing that they are very expedient for the Introduction into Astrology, they be right worthy to take room in the Sphære.

30. Of the five great Circles; Of the appearance and non-appearance of them.

Also the said five parallel Circles, the Arctick circle appeareth altogether above the Earth, and the Equinoctial Tropick Circle is divided into two parts of the Horizon, whereof the greater part is above the Earth, and the lesser lieth underneath it. Neither is this Tropick Circle equally divided of the Horizon in every Town
and

and Countrey, but according to the variety of the Region; it hath diversities of uprising; and this Equibal Circle is more unequally divided in the Horizon to them that dwell nearer the Poles than we do: and further, there is a place where the Equibal Tropick is wholly above the earth, and unto them that dwell nearer unto the South than we, the Equibal Tropick is more infernally parted in our Horizon. Furthermore there is a coast (but South from us) wherein the Tropick circle is equally divided of the Horizon. But in our habitation the Equibal Tropick is so divided of the Horizon, that the whole circle being divided into eight parts, five parts shall be above the earth, and three under the earth. And indeed it seemeth that Aratus meant this climate, when as he wrote his Book of Phenomenon; whereas he speaking of the Equibal Tropick Circle, saith on this wise.

When the Circle divided is into eight parts even just

Five parts above the Earth, and three under
neath, remain needs must

The restless Sun, in Summer hot, from this
returneth back.

And to as this division it followeth, the day be of fifteen Equinoctial hours; and the night of nine Equinoctial hours long; and in the Horizon of Rhodes, the Equibal Tropick is so divided of the Horizon, that the whole Circle being divided

ded into eighteen parts; there shall appear 29 divisions above the Horizon, and nineteen under the Earth, by which division it appeareth that the longest day in the Rhodes hath but fourteen Equinoctial hours in it; and the right, nine Equinoctial hours, with two half hours more beside. The Equinoctial Circle in every Habitation is so justly divided in the middle by the Horizon, that the one half Circle is above the Earth, and the other half Circle underneath the Earth. And this is the cause that the Equinoxials happen always in this Circle. The Biurnal Tropick Circle is so divided of the Horizon, that the lesser part shall be above the Earth, and the greater part under the Earth; and the inequality of divisions hath even like diversity in all Climates, as it is supposed to be in the Equival Tropick Circle: and by this means the divisions of both the Tropick Circles be precisely correspondent each to other: by reason whereof the longest day is of one length with the longest night, and the shortest day equal with the shortest night. The Antartick Circle lyeth every whit under the Horizon.

31. Of the bigness of the Five Parallel Circles.

BUT of the said five parallel circles, some keep still the same bigness throughout all the World, and of some the bigness is altered by reason of the Climates, so that some circles be bigger than other, and some lesser than other. The Tropick circles and the Equinoctial do no where alter their quantities, but the Arcticks vary in bigness

bigness, for somewhere they appear bigger, and somewhere lesser. For unto the northward dwellers, the Artick circles seem bigger, the Pole being raised on high, the Artick Circle touching the Horizon must needs also appear bigger and bigger continually, and unto them that dwell further North, sometime the Equibal Tropick shall increase the Artick Circle, so that the Equibal Circle, and the Artick also meet together, and be taken but instead of one. And in places that be yet further North, the Artick circles shall appear greater than the Equibal Tropick circle: but there is a place so far North, where the Pole appeareth over head, and the Artick Circle toucheth for the Horizon, and remaineth with it in the moving of the world, and is as wide as the Equinoctial; insomuch that the three circles (to say) the Artick, the Equinoctial, and the Horizon, be placed in one order and situation. Again, to them that dwell more South, the Poles appear more lower, and the Artick Circles lesser. Yet again, there is a place being South in respect of us, which lyeth under the Equinoctial, when the Poles be under the Horizon, and the Artick Circles are altogether gone; so that of the five parallel Circles, there remain but three Circles, that is the two Tropicks and the Equinoctial.

32. Of the number of the Parallels.

FOR all these speeches, it is not to be thought that there continues 3 parallels always, but so many to be imagined for our habitations sake, for in some Horizons there be but three Parallels

only, and there be habitations on Earth, where the **Eksthal Tropick** circle toucheth the Horizon, and even for the **Tropick Circle** is the second taken, which is called the **Habitation** under the **Pole**. The third **Habitation**, of whom we spake a little before, which is named the **Habitation** under the **Equinoctial**.

33. Of the order of the five parallel Circles.

The order of the five parallel circles is not every where the same, but in our **Habitation**, the first shall be called the **Artick**, the second the **Eksthal Tropick**, the third the **Equinoctial**, the fourth the **Bymal**, the fifth the **Antartick**: But to them that dwell more North than we, sometime the first is accounted as the **Eksthal Tropick**, the second as the **Artick**, the third as the **Equinoctial**, the fourth as the **Antartick**, the fifth as the **Bymal Tropick**; and because the **Artick Circle** is wider than the **Equinoctial**, the said order must needs be observed.

34. Of the power of the five Parallels.

Likewise, neither are the powers of the same five parallel Circles alike. For the Circle that is our **Eksthal Tropick**, is to them that dwell in a contrary **Habitation**, the **Bymal Tropick**. Contrariwise, that which unto them is the **Eksthal Tropick Circle**, is the **Bymal Tropicks** unto us. But such as dwell under the **Equinoctial**, even the three Circles be in power **Eksthal Tropicks** unto them; I mean them that dwell just under the course of the Sun, for in transferring one to another, that which the **Equinoctial**

noctial with us, shall be the **Equinoctial Tropick Circle**. And both the Tropicks shall be **Brumals**. So then the **Equinoctial Tropick Circle** may be said by nature universally all the world over, which is next to the Habitation. Therefore unto them that dwell under the **Equinoctial**, the **Equinoctial** it self serveth for the **Equinoctial Tropick**, as wherein the Sun hath his course directly over their head, and all the parallel Circles shall take the room of the **Equinoctials**, being divided by equal divisions in the **Horizon**,

35. Of the space between the Parallels.

Neither the spaces of the Circle one from the other, do remain in the same throughout all Habitations, but after the description of the Spheres they are discussed on this sort. Let any Meridian be divided into sixty parts, the Arctick shall be divided from the Pole sixty six parts off; and the same on the other side shall be sixty five parts distant from the **Equinoctial**, and the **Equinoctial** shall be from either of the Poles sixty four divisions off. The **Brumal Tropick circle** standeth from the **Antarctick** sixty five parts off. Neither have these circles the same distance between them in every Town and Country; but the Tropicks in every declination shall have even like space from the **Equinoctial**, yet have not the Tropicks equal space from the Arcticks at every **Horizon**, but in some place less, and in some place more distance.

Likewise, the Arcticks have not in every declination one certain space from the Poles, but

somewhere less, and somewhere more. All the Spheres be made for the Horizon of Greece.

36. Of the Colours.

There are Circles that go cross overtwart the Poles, which of some Men are called Colours, and they be so framed, that they contain within their Circuit the Poles of the world and be called Colours, by reason of those portions of them that are not seen. And for other Circles, they be seen whole, the World moving round about. And there are certain parts of the Colours invisible: even those parts that from the Antartick Ipe hid under the Horizon: and these circles be signed by the Tropical points, and then divided into two equal parts of the Circles that passeth through the midst of the Zodiack.

37. Of the Zodiack.

The Circle of the Twelve Signs is oblique, and is compounded of three parallel circles, of whom two are said to shew the breadth of the Zodiack: and one is called Passing thorow the middlest Signs: thus toucheth he the two equal circles and parallels, the Equial Tropick in the first degree of Cancer, and the Bymal Tropick in the first degree of Capricorn. The breadth of the Zodiack is twelve degrees. This Circle is called oblique, because he passeth over the parallels atwye.

38. Of the Horizon.

The Horizon is a Circle that divideth part of the world, seen from the part that cannot be
seen;

seen: so he divideth the whole Sphear of the world into two parts, even that he leaveth the one half Sphear above the earth, and the other half Sphear underneath the Earth. And there be 2 Horizons: one sensible, the other imagined by understanding, the sensible Horizon is that which of our sight is limited at the uttermost of our knowing. So that this Diameter is not passing a thousand furlongs even throughout. The Horizon that is imagined by understanding, is for the speculation of the Sphear of the fixed Stars, and he divideth the whole world into two parts. Wherefore there is not the same Horizon throughout every Habitation and Town, but to a mans witting, he remaineth the same for the space of four hundred furlongs almost. So that the length of the days, the Climates, and all the appearances remain the same still; but with the more number of furlongs: for the diversity of the Habitation, the Horizon, the Climate, yea, and all the appearances shall vary, so then change, and habitation must needs happen in going Southward or Northward beyond four hundred furlongs. And they that dwell in one parallel, for every exceeding great number have a new Horizon, but they keep the same Climate, and all the appearances. Likewise the beginnings and endings of Days, change not at the self same time to all that dwell in the same Parallel. But after very exact curiosity, the least moving in the World hither or thither, even for every Point the Horizon is changed, the Climate and the Appearances do

hary. The Horizon in the Sphears not after the manner described, for all the other Circles are carried together from East to West with the moving of the world; and the Horizon is immovable by his own nature, as long as he keepeth the same situation. And so if the Horizon were set out in Sphears when they should be turned about; he might so happen to move, and sometime to be over head, and that were a thing most inconvenient, and farthest out of reason in Sphear matter: yet for all that there may be a place assigned, for the Circle Galaxias is left out in many Sphears, and it is one of the greatest Circles; and they be called the greatest Circles, which have the same center which the Sphear hath. And there be seven of the greatest Circles, the Equinoctial, the Zodiack, that which goeth through the midst of the Signs, and that which goeth by the Poles, the Horizon of every Habitation, the Meridian, and the Circle Galaxias.

39. Of the five Zones.

The outward fashion of the Earth is spherical & divided into fives Zones, of whom, two which are above the Poles, are called the cold Zones, because they be very far from under the course of the Sun, and be little inhabited, by reason of the great cold; and their compass is from the Arctick to the Poles-ward; and the Zones that be next unto them, because they be measurably situate towards the course of the Sun, be called temperate, and above in the firmament upon the Tropick and Arctick Circles,

between whom they lye. Now the fifth, which among the four said Circles is middlemost, for that it lighteth under the way of the Sun, is named the hot, and it is divided of the Equinoctial of the earth into two, which lyeth all about under the Horizon in the frame of the Sphear.

40. Of the Meridian Circles.

The Meridian is a Circle that goeth through the Poles of the world, and throught the point that is just ober our head. In whom when the Sun is come to, he causeth mid-day and mid-night: And this Circle is also immobeeable in the world, as long as the self same scituation is kept in all moving of the World. Neither is this Circle drawn in a Sphear that be painted with stars, because he is immobeeable and receiveth no mutation, but is mans conjecture by wist, for thzee hundred furlongs almost, the Meridian abiderth the same, but after a more better exact imagination, for every step either East or West, maketh another Meridian: but go North or South, even ten thousand furlongs, and the same Meridian shall serbe.

4. Of the Circle Galaxias.

The Circle Galaxias, oblique also, and goeth ober the Tropicks awry, and it is of the substance of fife clouds, and the only visible circle in the Weahens, neither is it certain what breedth it is of, for it is narrower in one place, than in another, and for that cause under the Equinoctial of the world. But on the two temperate

perate Zones, one is inhabited of them that be in our Habitation, being in length nigh an hundred thousand furlongs, and in breadth about half the same.

42. Of the Celestial Signs, with their Stars.

The Signs that be blazed with Stars, are divided into three parts; some of them be placed in the circle of the Zodiac: some be called Northern, and some be called Southern, and they that be situate in the circle of the Zodiac, be twelve Beasts, whose names we have declared in another place, in which twelve Beasts there are divers Stars, which for certain notable marks espyed in them, have taken their proper Names; for the fixed Stars that be in the back of Taurus, be called Pleiades, and the Stars that be placed in the Head of Taurus be Six in number, and are called Hyades: And the Stars that stand before the feet of Gemini, are called Propus; and the cloud-like substance, that is in Cancer, is called Presepe; and the two Stars that stand nigh Presepe, are called Asini; and the bright Star that is in the heart of Leo (according to the name of his place) is the Lyons heart, and it is called of some men the Royal Star; for that they that are born under it, are thought to have a Royal Nativity. The fair Star that sticketh at the fingers end of the left hand of Virgo, is called the Spike. But the little Star that is fastened by the right wing of Virgo, is named Proxigettes. And the four Stars that be at the right hands end of Aquarius, call'd Urna. The Stars

Stars that be spread one after another behind Pisces Tails, are called the Lines. And in the South Line there are nine Stars, and in the North-Line fife. The bright Star that is seen in the Lines-end, is called Nodos. So many are counted for the Northern, as be set betwixt the Zodiack and the North; And they be these: Urfa Major, Urfa Minor, and Draco that lyeth betwixt both Ursas, Arctophylax, Corona, Engonasin,, the Serpentine, the Serpent, the Harp, the Bird, the Arrow, the Eagle, the Dolphin, Protomo Hyppy the Horse that standeth by Hypacos, Chepheus, Cassiopeia, Andromeda, Perseus, Auriga, Deltoton. And he that was killed of Callimachus, Bernicks heir. Again, there be other stars, who for certain plain appearances that they have in them, had their Name giben them. For the notable Stars that lyeth about the mid-shanks of the Arctophylax is called Arcturus. And the shining Star that is set by the Harp, even by the name of the whole Sign is called the Harp; and the stars that be at the top of Perseus left hand, are named the Gorgones, and the thick small stars that are espied at the right hand-point of Perseus, make as it were a Sythe. And the clear star that is set in the left shoulder of the Driber, is called the Goat. But the two little stars that be at the uttermost of his hand, be called the Kids. And all those be Southern Signs, that lye on the South side of the Zodiack. And their names be these: Orion, the Centaurus, the beast that Centaurus holdeth in his hand, Thirsylocus,

locus, when Centaurus setteth before the Senlar; the Southern Fish, the Whale, the water powereth off Aquarius, the flood of Orion, the South Crown, which of some is named Uraniscats; the Road that lyeth by Hypparchus. And again, in these there be certain Stars that have taken them proper names. For the bright Star that is in Prokyon, is called Prokyon: and the glistering star that is in the Dogs mouth, for that she is thought to cause more fervent heat, is called the Dog, even by the name of the whole Sign. The star that shineth in the top of the star of Argo, is named Canopus: and this is seldom seen in the Roads, except it be from high places: But in Alexandria she is not seen at all, where the fourth part of the sign doth scantily appear above the Horizon.

43. Of the twelve Winds, with their Names, and Properties.

The Wind is an exaltation hot and dry, ingendred in the inner parts and hollownes of the earth, which when it hath issue, and cometh forth, it moveth adelong about the earth, and is called the Wind. And there be twelve of them, which old Marriners had in use, of whom four be called Cardinals.



The First Principle Wind.

Auster the Meridional or South-wind, hot and moist air, or likened to the air, sanguine, full of lightning, and maketh or causeth great rain, he nourisheth large clouds, and ingendyeth pestilence and much sickness; Auster Aphricus his first collateral or side-wind, airy, he causeth sickness and rain, his second collateral is called Aura Austra, airy, he proboketh clouds and sickness.

The second principal Wind.

The fourth wind, and the second Cardinal is Septentreonarius, contrary or positive to the first, cold and dry, melancholick, compared to the Earth: he putteth away rain, he causeth cold, and dryeth and conserbeth health, and butteth the flowers

flowers and fruits of the earth : his Collaterals, the first is Aquilo, frosty and dry, earthy, without rain, and butteth the flowers. Circius his second Collateral, earthy, cold and dry, causeth round, or hurle-wind, thick snow and winds.

The Third Cardinal Wind.

From the Rising of the Equinoctial that is in the East, bloweth Subolanus, the third Cardinal wind, fiery, hot and dry, cholerick, temperate, sweet, pure, subtil, or thin, he nourisheth clouds, he conserbeth bodies in health, and bringeth forth flowers, Hellesfrontus Collateral, Solstitial, and Estive, summery, dryeth all things.

The Fourth Cardinal Wind.

Last of all in the going down of the Equator, that is the West, bloweth Favonius, cold and moist, watery, flegmarick, which resolbeth and loseth cold, savoureth and bringeth forth flowers; he causeth rain, thunder, and sickness, his Collaterals Affricus and Corus have the same nature and properties.

44. Strange Wonders, most worthy of note.

In the Country of Sicilia, as the worthy Cosmographer Pomponius Mela reporteth, in the innermost places, there is a Province of great renown. For the discomfiture of the Persians by Alexander, and the flight of Darius; at that time habing in it a famous City called Issos, whereof the Bay is named the Bay of Issos, but now habing not so much as a little Town. Far from thence lyeth the Forland Amanoides, between the Rivers Pyramus and Cydnus, Pyramus being the

the nearer to Issos returned by Mailon, and Cyd-
nus runneth out beyond through Tarsus. Then is
there a City possessed in old time by the Rhodi-
ans, and Argvies, and afterward at the appoint-
ment of Pompey, called Soloe: by Pyrates now
Pompeyopole.

Near by, on a little Hill is the Tomb of the
Poet Aratus, worthy to be spoken of, because it is
unknown, why stones that are cast into it do leap
about: not far from thence is the Town of Cyro-
cus, entroned with a small balk to the firm land.

Above it is a Cave named Coricus, of singular
nature, and far more excellent than may with
ease be described. For gaping with a wide
mouth, even immediately from the top it openeth,
the Mountain butting upon the Sea, which is of
great height, as it were of ten Furlongs: then
going deep down, and the farther the larger; it is
green round about with budding trees; and cast-
eth it self into a great round vault, on both sides
full of woods, so marvellous and beautiful, that
at the first it amazeth the minds of them that
come into it, and maketh them think they have
never seen enough of it. There is but one going
down into it, narrow and rough, of a mile and a
half long, by pleasant shadows and coverts of
wood, yielding a certain rude noise, with waters
trickling on either hand. When ye come to the
bottom, there again openeth another Cave,
worthy to be spoken of for other things. It ma-
keth the enterers into it afraid, with the din of
Timbrels, which raise a gally and great rattling
with-

with in, afterward being a while light some: and anon, the further ye go, waxing darker, it leadeth (such as dare adventure) quite out of sight, and easeth them deep as it were in a Mine, where a mighty River rising with a great heave, doth but only shew it self, and when it hath gushed violently a while in a short Channel, sinking down again, it is no more seen. Within is a waste space, more horrible then any man dare pierce into, and therefore it is unknown. It is altogether stately, and undoubtedly holy, and worthy, and well beliebed to be inhabited by Gods. Every thing presenteth a stateliness; and setteth out it self with a certain Majesty.

There is another beyond, which they call Typhos Cave, which is a narrow mouth, and (as they that have tried it doth report) very low, and therefore dimmed with continual darkness, and not easse to be sought out: Notwith because it was sometime the chamber of the Giant Typho, and because it now out of hand, sitteth such things as are let down into it, it is worthy to be mentioned for the nature thereof, and for the tale that is reported of it. Beyond that are two Ioylandes, that is to say, Serpedon, sometime the bonds of King Serpedons Realm, and Anematum, which parteth Cicilia from Pamphilia, and between them Celdendris and Maridon Towns builded, and peopled by the Samians, whereof Celdendris is nearer to Serpedon.

THE
Husband-Man's
PRACTICE:
OR,
PROGNOSTICATION

For Ever,

As Teacheth, *Albert, Alkind, Haly,*
and *Ptolemy,*

With the Shepherd's Perpetual Prog-
nostication for the Weather.



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What the Husband-man should practice, and
 what rule he should follow; after the teaching of *Albert, Alkind, Haly, and Ptolomy.*

TH E wise and cunning Masters in Astronomy have found, that Man may see and mark the weather of the Holy Christmas night, by the whole year after shall be in his working and doing, and they shall speak on this wise.

When on the Christmas Night and Evening it is very fair and clear Weather, and is without wind and without rain, then it is a token that this year will be plenty of wine and fruit.

But if the contrarywise, foul Weather and windy, so shall it be very scant of wine and fruit.

But if the wind arise at the rising of the Sun, then it betokeneth great death among Beasts and cattel this year.

But if the wind arise at the going down of the same, then it signifieth death to come among Kings and other great Lords: But if the wind arise at North Aquilon at mid-night, then betokeneth the year following to be a fruitful year, and a plentiful. But if the wind do arise and blow at South Austro in the middle of the Day, that wind signifieth to us early sickness to reign and be among us.

2. Of Christmas-day.

If Christmas-day be on the Sunday, the

year shall be a warm Winter, and beginning fast with spring, there shall be great floods and tempests. The Lent shall be mild, warm, and moist. The Summer hot, dry, and fair. The Harvest moist and cold, much unto Winter.

Wine and Corn shall be plenty and good, and there shall be much honey, and the sheep shall prosper well. The small seeds and fruits of Gardens shall flourish also. The old men shall dye sore, and especially women that go with child: peace and quietness shall be plentiful among Married folks.

If Christmas day fall on the Monday, there shall be a misty Winter, neither too cold, nor too warm, the Lent shall be very good, the Summer windy, with great stormy Weather in many Lands; the Harvest good, and much Wine, but very little Honey, for the Swarming of Bees shall dye, and many women complain, and be mourning this year for their husbands.

If Christmas day be on the Tuesday, it shall be a cold winter and moist, with much snow: the Lent shall be good and windy, the Summer wet, and Harvest dry and evil: there shall be reasonable plenty of Wine, Corn, Oyl, and Tallow: the Swine shall dye, and sheep be diseased, and the beasts perish: The Ships of the Sea shall have great misfortune: Much amity and good Peace shall be among Kings and Princes, and the Clergy shall dye sore that year.

If it fall on Wednesday, then shall the winter be very sharp, hard, and after warm: the Lent

Strong, with naughty weather ; the summer and harvest very good weather ; and this year shall be plenty of Hay, Wine, and Corn, which shall be very good: the honey dear, fruits scant, and very bad : Builders and Merchant-men suffer great labours, and young people, children, and also cattle dye in great store.

If it fall on Thursday, the winter shall be very good, with rain : the Lent windy, a very good summer, and a misty Harvest, with rain and cold : and there shall be much Corn, fruit, and all things shall abound on earth, and Wine with Oyl, and tallow shall be plenty, but yet very little Honey. Many great men shall dye, with other People : and there shall be good peace, and great honour to all Kings and Governours.

If it fall on Friday, the winter shall be stedfast, and continue his course : The Lent very good, but the summer stedfast, and the Harvest indifferent, and there shall be plenty of wines and Corn, Hay shall be very good, but the sheep and swarms of Bees shall dye soze, the people shall suffer great paines in their eyes : Oyl shall be very dear that year, and of fruits there shall be plenty, but children shall have much sickness.

If it be on Saturday, then shall the winter be misty, with great cold and much snow, and also troublesome, unstedfast, with great winds : the Lent shall be evil and windy, the Summer good, and dry Harvest, there shall be little Corn, and dear, and scarcity of fruit : Pastures for Beasts shall be very good, but the Ships on the Sea, and other

other waters shall haue great misfortune, great hurt shall be done to many houses, and there shall be war in many Countries, with sickness, and many old people dye: many Trees shall wither: And the Bees dye also that year.

3. Of the Practice of the Husbandman.

The Husband-mans Practice standeth after this manner.

They begin to mark first on Christmas-day, and so forth: they mark also the other twelue days, eben from the first day, and what weather there is on every one of the twelue days. And also the weather that shall be upon, and in the month that belongeth to the same day, and therefore it is to be marked, that Christmas-day betokeneth Ianu-ary, and St. Stephens day betokeneth February, and St. Iohns day betokeneth March, and so forth proceeding unto the last.

4. The disposition of the twelve days known by the shining of the Sun:

On Christmas-day, if the Sun doth shine, the whole year, it betokeneth a peateable year.

If the Sun shine the second day, gold shall be had to come by, and the Corn much set by.

If the Sun shinieth the third day, Bishops and Prelates will be diligent to make war, and great errorous shall be among Church-men.

If the Sun do shine on the fourth day, then must the weak Children suffer much pain.

And if the Sun do shine on the fifth day, then both the Winter Fruits and Herbs, and fruits of Gardens prosper well.

If the Sun do shine on the first day, there shall be great plenty of the fruits of the garden, with all other fruits also.

But if the Sun doth shine on the seventh day, then betokeneth hunger and scarceness, both of Mans food, and also of Beasts; for Cattle shall be dear, with wine and Corn.

If the Sun do shine on the eighth day, it shall be good for the Merchants that year, and fortunate.

If the Sun do shine on the ninth day, it shall be prosperous and happy for sheep that year.

If it shine the tenth day, then shall there be much evil weather that year.

If it shine the eleventh day, there shall be much misty weather that year, and also commonly dearth.

If it shine the twelfth day, then shall there be that year much war, debate, and strife.

If the wind blow the Christmas day at North, that betokeneth Death to a great Man in that Land.

The second night, if the wind be East and Cold, then the third night dyeth the greatest Lord in that Land.

If the wind blow the fourth night, there shall be dearth in the Land.

If it blow the fifth night, there shall be death among them that are Learned.

The sixth night, wind bringeth Plenty of Wine, Corn, and Oyl.

The seventh Night, Wind bringeth neither hurt nor good.

The eighth Night, wind causeth much dearth among

among old and young people.

The ninth night, wind betokeneth much sickness, and death amongst the people.

The tenth night, the Cattle fall to the ground and dye.

The eleventh night much fish shall dye.

The twelfth night, it betokeneth much War and debate in the Land.

5. From the time of Christmas unto the

Twelfth-day.

The Husband-man understanding all this, when on Christmas Euen at midnight the wind waxeth still, it betokeneth a fruitful year: when on the Twelfth day afore day, it is somewhat windy, that betokeneth great plenty of Oyl.

When the Sun on the twelfth-day in the morning doth shine, that betokeneth foul weather; In the beginning it is never steadfast weather, for the months go all one through another the same day. If it be fair weather that day, it is happy and fortunate. The sixth day after the first day, is the last day, so that the first is last, & that in the six days, every day leaveth behind him 2 months.

Also that the second day, leaveth February a fore-noon, and January at the after-noon, and so forth do all the other days.

January.

If it be on New-years day that the Clouds in the morning be red, it shall be an angry year, with much war and great tempests. If the Sun doth shine on the 22 day of January, there shall be much wind. If the Sun doth shine on S. Pauls

day, the twenty-fifth day of Ianuary, it shall be a fruitful year, and if it do rain or snow, it shall be between both: If it be very misty, it betokeneth great dearth: If thou hear it thunder that day, it betokeneth great winds, and great death, and most especially among rich men that year.

February.

On Shrove-Tuesday, whosoever doth plant or sow, it shall remain alwayes green.

Item. How much the Sun doth shine that day, so much he shall shine every day in Lent. And alwayes the next new Moon that falleth after Candlemas-day, and after that the next Tuesday shall be alwayes Shrove-Tuesday.

And when the Sun ariseth and shineth early, then prospereth well all manner of fruit. If you hear it Thunder, it betokeneth great Wind and much fruit.

St. Beda saith, There be three days and three nights, that if a Child be born therein, the Body abideth whole, and shall not consume away until the day of Iudgement: that is in the last days of Ianuary, and the secrets thereof are full wondrous. And if a tree be hewed on the same day, it shall never fall.

March.

The more mists that there be in March, the more good doth it, and as many days as be in March, so many hoar Frosts shall you have after Easter, and so many mists in August. All manner of trees that shall be cut down unto the two last holy days in March, shall never fall. Item. If on Palm-sunday be no fair weather, that betokeneth
goodness

Or, Prognostication for ever

goodness. If it do thunder that day, then it signifies a merry year, and death of great men.

April.

If it rain never so little on Ascension day, it betokeneth dearth of all manner of food for Cattle. But when it is fair weather, it is prosperous, and there shall be plenty of Tallow, and much Wool.

May.

If the Sun do shine on the 25 day of May, wine shall prosper well; but if it doth Rain, it doth much hurt. Item. If it rain on Whit Sunday, it is not good. Item. In the last of May, the Oaks begin to bear blossoms: if they Blossom then, you shall have a good year of Tallow, and plenty of Fruit.

June.

If it rain never so little on Midsummer-day, that is the 24 day of June, then do not Hazel-Nuts prosper: If the Holy Sacrament day of our Lord be fair, then it is good, and cause fruit plenty, and the Lambs to dye.

July.

If it rain on the second of July, such Weather shall be forty days after, day by day, yet some imputeth it to Swithin the 15.

August.

If the Sun doth shine on the 15 day of August, that is a good token, and especially for wine.

September.

If thou wilt see and know, how it shall go that year, then take heed to the Oak Apples about
St.

The Husband-mans Practice,

St. Michaels day, for by them you shall know how that year shall be: If the Apples of the oak-trees when they be cut, be within full of Spiders, then followeth a naughty year: If the Apples have within them flies, that betokens a meerly good year. If they have Maggots in them, then followeth a good year. If there be nothing in them, then followeth a great dearth: if the Apples be many, and early ripe, so shall it be an early Winter, and very much Snow shall be afore Christmas, and after that it shall be cold. If the inner-part or kernel be fair and clear, then shall the Summer be fair, and the Corn good also: but if they be very moist, then shall the summer also be moist. If they be lean, then shall there be a hot and dry summer. If it thunder in this month, it presagerth plenty of wine and Corn that year.

October,

When the leaves will not fall from the Trees then followeth after a cold winter, or else a great number of Catterpillars on the Trees.

November.

Whether the winter be cold or warm, go on Allhollows day to a beech tree and cut a chip thereof, and if it be dry, then shall the winter be warm: If thou wilt try on St. Andrews Euen, whether it shall be a moist or dry year that followeth, you shall know by a glass full of water: if the year shall be moist, and much rain shall fall, then shall the water in the glass run ober: and if there shall follow a dry year, then shall not the water arise to the brink thereof.

When

When there followeth a foggy night, a good year after ensueth, that is when it cometh on the Thursday night, or on a fleshy day at night, and on the Friday or Saturday, wherein some men will eat no other meat but fish, if there be Thundring that betokeneth plenty of fruit.

December.

When Christmas day cometh while the Moon waxes, it shall be a very good year, & the nearer it cometh to the New-Moon, the better shall that year be. If it cometh when the Moon decreaseth, it shall be a hard year, and the nearer the latter end thereof it cometh, the worse and harder shall the year be. and if any wood be cut off on the two last days of December, and on the first day of January, it shall not rot nor wither away, nor be full of worms, but always wax harder, and in his age as hard as a Stone.

6. How thou mayst rule thy Beasts that year.

Item. Put out of thy stable all thy Beasts, or what other Cattle thou hast, the three Nights following hereafter, and make the Stalls and Stables very clean, with the Hangers also, and give a beast no meat those nights in those places, but bestow them in some other Room, and there give them meat, for that is good; and these be the three Nights, Christmas Even at Night, New-years Even, and Twelf-even at night.

7. An old Rule of the Husbandman.

Item. When it is laid three Sundays after S. James his day, it betokeneth that Corn shall be very good, but if it rain, then the Corn withereth:

Interpreteth: St. Iameses day before noon betokeneth the Winter time before Christmas, and after noon, it betokeneth the time after Christmas. If it be so that the Sun do shine on St. Iameses day, it is a token of cold weather; but if it rain thereon, it is a token of warm and moist weather. But if it be between both, that is a token of neither too warm, nor yet too cold.

8. How the Winter should be the Twelue Months.

If a Man desire to know what fair weather shall be in every Month, or what Rain, then must he mark in what hour the New Moon is in, and under what sign, and what Planet ruleth the same hour, so shall the same month be hot and dry, cold and moist, after the judgement and manner of the four times of the year.

Item. When the Moon is new changed, what weather shall be that month, shall be found out after this manner: If the Moon shine fair and clear, and so followeth wind: Shinerh the Moon pale, so shall it Rain. If it Raineth the next month after a new Moon, then shall it Rain forth the whole month.

The Saying of Solinus and Petrus.

If the Sun haue in the morning under him troublefome cloudes, then shal be rain, and much tempest of weather: if the cloudes be troubled in the morning early, and black, then shall there blow a strong Northwind.

If the Sun and Element be red in the morning, it betokeneth rainy weather. If it be red in
the

the Evening, it is a token the next day shall be fair weather.

10. The Circles about the Sun, Moon, and other Stars.

Guido Bonatus speaketh on this wise, We shall mark the Circles which be sometime about the Sun, and about the Moon, whether they be one or more, and if there be but one, they being clear and not long enduring, and quickly banish, it betokeneth fair and clear weather following, and a good and clear Air: and when there be many Circles, it betokeneth wind: if they be of colour red, and clear in many parts, then it betokeneth trouble in the Air.

And if they be grey, dark, and of earthly colour, then it betokeneth trouble in the Air, though cold and wind, and it bringeth in the Winter time snow, and in the Summer time rain.

When they be black, it betokeneth in the winter, wind and snow, and in summer rain, and when they be many, then do the same the more increase.

11. The Colours and lights of the other Stars.

When the Stars give great light, it betokeneth wind from the said parts where those Lights be seen.

When the Stars be misty and dark, as though they shined through a mist, and that all the same time there be no clouds in the Element, it is a token of trouble in the air, and much rain or snow after the time of the year.

And when they be clear and red, they judge it here windy.

Like

Likewiſe, if thou ſeeſt the common Stars thick, dark, and of couerle light, it betokeneth alway change of Weather. If thou in clear weather ſeeſt the Stars ſhoot, and fall down to the Earth, that is a token that there ſhall be ſhortly after Wind from thoſe parts where the Stars do ſhoot, and the more they ſhoot the ſtronger ſhall be the Wind. For when you ſee ſuch things preſent, it betokeneth inordinate Wind, and when you ſee ſuch like in every part of the Element, that is a token of great trouble in the ayre in all parts, with Thunder and Lightning.

12. How to know the Weather by the Riſing and going down of the Sun.

When the Sun ariſeth clear and fair, it is a token of a fair day.

When the Sun ariſeth, and hath about him red clouds, it is a token that it will rain that day.

When there be clouds in the Orient, ſo that the Sun cannot ſhine through them at his ariſing, it is then a token of rain.

When the buglin is in the riſing of the Sun, it betokeneth a ſharp wind, and in going down of the Sun fair weather.

When there be clouds about the Sun when he riſeth, the leſs that the Sun doth ſhine, the more redder the clouds.

When at the riſing of the Sun there proceedeth a long ſhining, it betokeneth rain.

When afore the riſing, the Sun ſhine doth appear, it betokeneth water and wind.

When

When the Sun in the rising is dark, or hid under a cloud, it betokeneth rain.

When the Sun is clear, and that it giveth light from the middle part against the Rising about midnight, that betokeneth rain and wind.

When long shining beams go before the Sun, it betokeneth a dead and strong wind, from those parts that the beams do shine.

When by the accident at night there is a shining circle, it betokeneth that night boisterous and untuly weather, and if there be a myst, the stronger shall the wind be. If the myst fall from the Sun, it betokeneth wind in the Region beyond where it falleth.

When the Sun ariseth black, or with Clouds under it, or that he hath on both parts Clouds, which some men call the Sun, or Sun-beams, which proceed from the Sun, whether they be black of colour or no, it betokeneth a winter age or cast.

When the circle that is round about the Sun, in the rising or going down thereof, is in many sundry colours, or else as red as fire, or else that the light of the Sun doth fall, or that the colour be stilled, or that the clouds stand thereby, or that the Sun-beams be very long, it signifieth a strong wind to come from those parts.

When in the rising or going down of the Sun, the light or shining thereof goeth before, and evening the Element is red, it betokeneth the next day fair weather. And when the shining thereof in the rising or going down be not right, it betokeneth Rain.

13. *Albertus* of the Lightning.

If the Colour of Lightning be red and clear, the flames white and red, or the colour of snow, that betokeneth all things fruitful, the other helpeth to the bringing forth, and doth neither hurt nor hinder, except it be too far withered. The third goeth through and setteth forth.

14. Of the Rain-bow, from whence he is, and what it signifieth.

When the Rain-bow is clear, then shall it not be long clear after, which betokeneth a Winter, or rain.

Item. When thou seest in the morning a Rain-bow, it betokeneth rain the same day, and there shall be a great boisterous storm.

Item. When the Rain-bow doth appear about three or four of the clock in the afternoon, it betokeneth fair weather, and there shall be against it a strong dew.

Item. When there doth a Rain-bow appear about noon, it betokeneth much water.

Item. When the Rain-bow doth appear about the going down of the Sun, then doth it for the most part thunder and rain.

Item. When it appeareth in the Dyene, then followeth fair weather.

Item. When the Rain-bow appeareth in boisterous weather in the North, it betokeneth fair weather and clear. And contrariwise when he appeareth and is seen with a clear Summer weather in the west, or at noon, it followeth rain.

Hayly saith, when the Rain-bow appeareth in fair

fair and clear weather, it betokeneth increase of raw weather, and in the Winter it betokeneth less.

15. Of Thunder and lightning.

When in the time of Winter the Sun is in Capricornus & Aquarius, especially from Lucy, until the tenth of January, if the thunder be heard then shall it be from the beginning of the Lightning throughout the whole year, more windy than any other year is. When in Summer it thundzeth more than it lightneth, it is a sign of wind that shall come from the same place whence the thunder cometh: but if there be seen more Lightning than is heard of Thunder, then shall the wind come from the place where the Lightning is seen.

If it thunder less than lighten, that is a token of rain, with fair and clear weather, and shall both thunder and lighten, or else thunder and lighten out of all four quarters, but mark if it come only from the East part, there shall be next day rain from the North, and wind.

When it thundzeth early, it betokeneth both wind and rain to come from the day.

16. To know the Weather by the four quarters of the year, as sheweth

Leichenberger.

What weather there shall be on the day that the Sun enters into Aries, and in the next day after their operation shall be for the most part in the best, in September, October, and November.

Item. Aries worketh the one day when the Sun goeth in Leo, and the next day before and after, and so shall be the winter, especially December, January, and February; for the winter giveth him wholly, and leaveth on the North, that is to say, from the midnight, which is the Orient East, and that time shall be dry, and then shall be great frost and cold.

But if it come in South Austro, which is of the mid-day, either West Occident, then that time shall be moist and but little Ice. If the weather be dry after the moistness, so shall the winter be unstable.

On that day that the Sun goeth into Libra, mark the weather the next day afore it, and the next day after it. And when the weather is given to lightning more in March, April, and May, then mark that also. For as the weather is in those days that come next after, and afore, when the Sun entereth into Aquarius, so shall it be in the most part of the Summer, June, Iuly, and August.

And them many wise men do conclude how the weather shall be all the time that the Sun is from Libra to Scorpio, even to the twentieth degree, that is, that from the fourteenth of September, unto Allhallowes day, and commonly it shall be likewise in the year following. And this time is reckoned among the twelve months: so that four days are reckoned for a month, and every day betokeneth a quarter of a Moon, which is seven days, and November is reckoned for the first Month.

27. How to know the weather out of the
New and Full Moons.

On the third day before the new and full Moon, mark well the Moon, where there goeth or proceedeth from her a clear light shining, it betokeneth fair weather, and also windy, and if the Moon be black or dark, it is a token of cold ayre, and rainy.

When there is a fair and clear Circle by the Moon, and that being sharp and bright it betokeneth a fair and clear ayre, and if there be two or three rings about the Moon, it betokeneth a cold winter ayre.

When there is a darkness about it, it is a token of winterly ayre which cometh through strong winds; and if there be black about it, then it is a token of such-like weather also.

When the Moon ariseth and shineth fair, it betokeneth fair weather, red wind, black rain.

Likewise as the weather is on the third day after the new and full Moon, so shall the weather be ten days after most commonly.

A sudden and hasty rain cometh always from the wind that went before.

The greatest winds be commonly in Harbest: the sudden coming of cold and heat, cometh of the wind, and of the rain.

There goeth commonly afore thunder great winds.

When the wind goeth from the Occident, then it is commonly rainy weather.

From the East is fair weather.

From midnight, it is cold and hard weather.
From noon, hurtful and unhealthful weather.

If it do hail in the midst of Summer, it is a token of great cold in the higher Region of the ayre. When the lower part is that that causeth Hail to come from above.

18. Of the Eclipse of the Moon, the cause of, and how, and when they happen.

You are to note, that an Eclipse of the Moon is nothing else but the Interposition of the Earth, betwixt the bodies of the Sun and Moon, they being Diometrically opposite : as if a line drawn from the Center of the Sun, to the center of the Moon, should pass directly through the center of the Earth : which only happeneth at the time of the opposition, or full Moon, and not at very full Moon neither : but only when they meet in the head or tail of the Dragon ; which is only the intersection of two circles, viz. the Ecliptique and the different, which is the Circle that carrieth the Moon about : and you are likewise to note, that an Eclipse of the Moon appeareth to all those above ; in whole Horizon the Moon is at the time of the Opposition, though it be otherwise with the Eclipse of the Sun, for a Solar Eclipse to some total, to others partial, and to others not at all visible, though the Sun be at the time of the Conjunction above all their Horizon, &c.

To find when the Moon shall be Eclipsed, and when not, by her distance from either of the two Sections, called, the Head and Tail of the Dragon.

If the Moon at the time of her true opposition to the Sun, shall be distant from either of these two points less than 10 degrees, 21 minutes, and 20 second, then must the Moon suffer an Eclipse.

But if her distance (as before) be more than 13 degrees, 5 minutes, 23 seconds, then the Moon (at that full) cannot be Eclipsed.

Therefore if her distance be more then 10 degrees, 21 minutes, 20 seconds, and less than 13 degrees. 5 minutes, 23 seconds, then she may happen to be Eclipsed, but not necessarily.

20. To find when the Sun shall be Eclipsed, and when not.

If the apparent Latitude of the Moon at the time of the visible Conjunction be less than 30 minutes, 40 seconds, there must be an Eclipse.

But if the apparent Latitude of the Moon be more than 34 minutes, 51 seconds, there cannot be an Eclipse.

Therefore if the apparent Latitude be more than 30 minutes, 40 seconds, and less than 34 minutes, 51 seconds, there may be an Eclipse.

21. How to behold an Eclipse of the Sun, without hurt to the eyes.

Take a Burning Glass, such as men use to light Tobacco with in the Sun: or a Spectacle-Glass, that is thick in the middle, such as for the eldest sight; and hold this glass in the Sun,

as if you would burn through it a Pall-board, or
white paper Book, or such like, and draw the glass
from the board or Book, twice as far as you do
burn with it; so by direct holding it nearer or fur-
ther as you shall see best, you may behold upon
your board, paper, or book, the round body of the
Sun, and how the Moon passeth between the
glass and the Sun during the whole time of the
Eclipse.

Thus thou mayest practice before the time of
an Eclipse, wherein thou shalt discern any cloud
passing under the Sun; or by another putting or
holding a bullet on his fingers-end betwixt the
Sun and the glass, at such time (the Sun shin-
ing) as thou holdest the glass, as before thou
art taught.

The Mind of the Fathers, of the
Nature of the Fire.

When the fire sparkleth it betokeneth rain.

When the fire giveth much flame, or else when
a man taketh an Hatten, and listeth it up by the
coals, and if the coals do hang thereon, that be-
tokeneth wind and rain.

When the cold in the winter ceaseth,

And when a man know findeth;

If there be dark clouds thereby,

Then look for rain verily.

If the Frog in the morning do cry,

Betokeneth Rain great plenty.

23. A brief discourse of the natural causes of
watery Meteors, as Snow, Hail, Rain, &c.

You must first understand, that all watery
Meteors,

Meteors, as Rain, Snow, or such-like, is but a moist vapour drawn up by the vertue of the Sun, and the rest of the Planets into the middle region of the Air, where being congealed or dissolved, falleth upon the earth, as Hail or Rain.

24. Of the Rain-bow.

Pliny saith, the Rain-bow is made by the sun beams striking upon a hollow cloud, when their edge is repelled and beaten back against the Sun, and thus ariseth variety of colours by the mixture of clouds, Air, and fiery light together. But (as he saith) it pretendeth neither fair nor foul weather.

25. Of Rain.

Of these kind of Meteors you may read Arist. libro primo meteor logicorum, cap. 1, & 2. But briefly, rain is a cold vapour, and earthly humour, raised from the earth and water, into the middle region of the air, where by the extremity of cold, it is thikned into the body of a cloud, and after being dissolved, falleth upon the earth.

26. Of Hail.

Hail is ingendred of rain, congealed into Ice, freezing the drops presently after the dissolving of the cloud, whereby we have great irregular stones fall on the earth; I have seen them in that fashion 1610, contain 4 inches about, for the bigger it cometh, and the longer it carrieth in the air, the rounder it is, and the lesser.

27. Of Snow.

Snow is of the same humour that Hail is, but not grown together so hard. Pliny saith, Hail

sooner melteth than Snow, and the Hail cometh sooner in the day than in the night.

28. Of Frost and Dew.

When in the day-time through the faint heat of the Sun, there is a cold and moist vapour drawn up a little from the earth, presently at night it descendeth again upon the earth, and is called Dew, and in the Spring or Harvest, it is a sign of fair weather: but if by means of cold it be congealed, it is called Frost, and therefore Dews come not so often in hot Seasons, neither when winds be up, but after a calm and clear night, frosts dry up wet and moisture: For when (as Pliny saith) the Ice is melted, the like quantity of water in proportion is not found.

29. Of Wind.

Wind is nothing but many exhalations drawn from the earth, & enforced laterally above the sun.

30. Of sudden Blasts.

A windy exhalation being thrown down, and encompassed (as Pliny saith) in a thin course of clouds, newly over-cast, coming at some time with such a violence, as it bursts and cleaves a dry cloud in sunder, and makes a storm; of the Greeks called Ecnephas: but when this cleft is not great, but that the winds be forced to turn round, and roll his descent without lightning, there is made a whirl-puff, or gust, called Typhon: that is to say, the storm Ecnephas sent forth a winding violence. and this wind doth beat many things away with it, changing from place to place; but if the hole in the cloud were great, it

is called Turbo, casting down and overthrowing all that is next it; Pliny saith, Ecnephas cometh with Snow, no Typhon from the South: some say, Vinegar thowen into this wind, breaks the gust.

31. Of Earth-quakes.

Plenty of winds gotten in the bowels, holes, and corners of the Earth, bursting out of the Earth, and the Earth closing again, causeth the shaking, or Earth-quake, and is a token of ensuing war.

32. Of Earth-quakes.

When waters in Wells or Pits be troubled, and have a bad labour, the long absence of the Winds, strange noises, the obscurity or darknes of the Sun with clouds, and strangely coloured, &c,

33. Of Thunder and Lightning.

When an Exhalation, hot and dry, mixt with moisture, is carried up into the middle Region, and there in the body of a cloud. Now these two contraries being thus shut or pent in one room together, they fall at variance, whereby the water and fire agree not, until they have broken the prison wherein they were pent, so that fire and water rise out of the cloud, the breaking whereof maketh a noise like the renting of cloth, which we call thunder, and the fire lightning, first seen, in respect the sight is before the hearing: and of lightnings there be many sorts.

That which is dry burneth not at all, dissipating and dispersing; that which is moist burneth

eth not likewise, but blasse, and altereth the colour : but that which is clear, is of a strange operation, it draweth vessels dy without hurt to the vessel : it melteth mettall in bags or purses ; and hurteth not the bag or purse, nor Wax that sealed the bag hurt : it breaketh the bones, and hurteth not the flesh : and killeth the child in the womb, not hurting the Mother. Pliny saith, Scythia, by reason of cold, and Egypt, by reason of heat, have seldom lightning.

34. What things be not hurt by Lightning :

It hurteth not the Lawrel-Tree, it entrencheth not past 5 foot into the earth, such that are shadowed with Skins of Seals, or Sea-Calves, are freed, the Eagle is free, &c. Many other wondrous and strange kind of Meteors be there in the heavens, oftentimes seen, as Comets, burning Dragons, &c. but this volume will not contain an ample discourse thereof.

35. Here followeth divers and sundry Rules of excellent use, and right necessary to be known of the Husband-man, and not only of him, but of all other persons, of what quality soever.

And first I will begin to shew what rules of Husbandry are to be observed in each month, and also Observations for taking of physick, and keeping of a good wholesome diet, and modest recreation.

36. Rules of Husbandry in *January*.

This is the season for good husbands to lop and purge superfluous branches from fruit-trees,

unco-

uncover their roots, set all kind of quick-sets, and fruit-trees in the new of the Moon, be sure the wind be not North nor East, and set the same sides to the South and West, which grew at the first; set Beans, Pease, and Parsnips; the weather mild, and Moon decreasing, dig Gardens, drench weak and sick Cattle, kine with Uerdissuce, horses with water and ground Malt, sodden with a little Bran.

Observations for Physick and diet in *January*.

The best physick is warm cloaths, good fires, warm diet, and a merry honest wife.

Rules of Husbandry in *February*.

This month, set, cut, and lay Quicksets, and Roses, and all other Plants, set and plant Vines, Hops, and all fruit that grows on bushes: Sow Pease, Beans, and Onions, furnish your Gardens with Sallets and Pothearts for Summer, prune and trim all sorts of fruit-trees, from moss, Cancer, and superfluous branches: remove grafts of young trees, in the last quarter, the Moon being in Aries, Libra, or Scorpio.

Observations for physick and Diet in *February*.

If necessity urge you may let blood, but be sparing in physick, and be sure when a warm day comes, to prevent taking of cold through carelessness; for the warm air in this month is not lasting, but oft deludes us to our prejudice.

Rules of Husbandry in *March*.

Now regarding the wind and weather, graft, cut quicksets, cover the roots of fruit-trees (opened in December and January) with fat earth;

sow

Sow Oats, Barly, Parsnips, Onions, Carrets, Mellons, Cucumbers, and all kind of Pot-herbs, All Partichokes and Sage, and sow all manner of Garden-seeds.

Observations for Physick and Diet in *March*.

Now advise with the honest and able Astrological Physitian, 'tis good to purge & let blood.

Rules of Husbandry in *April*.

This month sow Hemp and Flax, pull Hops, set and sow all kind of Herbs, restore the liberty of the laborious Bee, by opening her Pipe; Bark trees for Tanners, and let good Housewives mind their Gardens, and begin to think of their Daries.

*In gardening never this rule forget,
To sow dry, and set wet.*

Observations of Physick and Diet in *April*.

The use of Physick becomes now seasonable, as also Purging and Blood-letting, 'tis good to abstain from Wine, for many diseases will be taken thereby, to the ruins of many.

Rules of Husbandry in *May*.

This month commands the provident Housewife, and the prudent Artiste, to set their tills on work: in the beginning of the month sow and set those tender Summer Herbs, that would not endure the former cold, weed your Hop-gardens, cut off superfluous branches, mow Trees and Gardens, and Weed Coyn.

Observations for Physick and Diet in *May*.

Now every Garden and Hedge affords thee food & Physick, rise early, walk in the fields by running

running streams, the *north & west* sides; sage & sweet Butter an excellent Breakfast, clarified Whey with Sage, Scurvy-grass-Ale, and Wormwood-Beer, are wholesome drinks.

Rules of Husbandry in *June*.

At the full of the Moon this Month and next, gather your Herbs to keep dry for the whole year: Set Rosemary and Gilliflowers, sow Lettice and Radice three or four days after the Full, and they will not run to seed; shear your Sheep the Moon increasing.

Observation for Physick and Diet in *June*.

Let honest moderate labour and exercise, procure your sweat, thin and light diet, and chaste thoughts tend to health; Lie not unadvisedly on the ground, or over-hastily drink.

Rules of Husbandry in *July*.

Get Rue, Wormwood, and Gall, to strow on your sloopes to destroy Fleas, at the full Moon gather Flowers and Seeds, dry your Flowers rather in the shade, then in the Sun, which too much exalteth their vertue, but to avoid corruption, let the Sun's heat a little visit them.

Observations for Physick and Diet in *July*.

Beware of violent heat and sudden cold, which are the great distempers of this month, and procure pestilential diseases; forbear superfluous drinking, but eat heartily.

Rules of Husbandry in *August*.

Now with thankfulness reap your desired Harvest. Sow winter Herbs in the new of the Moon. Esteem fair weather as precious, and mispend

Spend it not. Gather garden-seeds near the full, use moderate diet, forbear to sleep presently after meat: take heed of sudden cold after heat.

Observations in Physick and diet in *August*.

Beware of Physick and Blood-letting in the Dog-days, if the air be hot, otherwise, if occasion require, you may safely make use thereof.

Rules of Husbandry in *September*.

The beginning of this month and end of the former, gather Hops, their Complexion being brown and the weather fair, and no dew on the ground, kill Bees, make Uersjuice, remove and set all Slips of flowers between the two Lady days remove trees from Sept. till Feb. Especially in the new of the Moon, the weather warm, and the wind South or West, cut Quicksets, gather ripe fruit, sow Wheat and Rye, winter Parsnips, and Carrets, and set Holes, Strawberries, and Barbaries.

Observations for Physick and Dyet

in *September*.

Now as the year declines, provide your winter garments, hang them on loosely to prevent that you might after repent of; good for physick and Phlebotomy.

Rules of Husbandry in *October*.

Sow Wheat and Rye, remove your plants and trees about the new moon, observe this as a seasonable secret, that in setting you carefully place that side to the South and West, which were so before you took up the plant, otherwise the cold kills it: gather your remaining winter fruit

scist, set all kinds of Nuts and Acorns, and cut Rose-trees but once in two years, if you intend to have store of Roses.

Observations for Physick and Diet in *October*.

The Garments you last Month hung on your backs in jest, now button them close in good earnest; cloath you now for prevention, for the cold comes insensibly, and Fogs oft times beget a whole winters cold. Consult with your Taylors as well as Physitians.

Rules of Husbandry in *November*.

Set Crab-tree-stocks to graft on, in the old of the Moon, set beale and beans, and sow parsnips and carrots, Trench gardens with dung, uncover the roots of your apple-trees, and so let them remain till March, kill Swine in or near the full of the Moon, and flesh will the better prove in boyling.

Observations for Physick and Diet in

November.

The best Physick this month, is good exercise warmth, and wholesome meat and drink.

Rules of Husbandry in *December*.

In the last Quarter of the Moon, this Month and the next, are the best times to fell timber: Let fowlers mind their Game, cover all your best flowers and hearts from cold and storms, with rotten horse-dung, look well to thy cattel, bleed Horses. Let a warm Fire, and a Cup of Nectar be thy Bath, the Kitchen thy Apothecaries shop, hot meats and broths thy Physick, and a well-spread Table, the proof of thy Charity to the poor.

poor Neighbours, to whom this advice is seasonable.

*Being poor thy self, and cannot feast at all,
Thank God for such as thee to feasting call.*

Observations for Physick and Diet in
December.

The best Physick is, as before, a merry honest heart, and the exercise of charity among thy poor Neighbours.

37. Here followeth other brief Rules of Physick
and Husbandry.

Physical Observations.

Good to let the Sanguine blood, when the Moon is in Pisces. To let the Cholerick blood when the Moon hath her course in Cancer or Pisces. To let the Melancholly blood when the moon is in Libra, Aquarius, or pisces. To let the Flegmatick blood when the Moon is in Sagitarius or Aquarius. To prepare humours, the Moon in Gemini, Libra, or Aquarius.

Good to purge

With Electuaries, the Moon in Cancer.

With Pills, the Moon in Pisces.

With Potions, the Moon in Virgo.

Good to take Vomits, the Moon being in Taurus, Virgo, or the latter part of Sagitarius.

To purge the Head by sneezing, the Moon being in Cancer, Leo, or Virgo.

To take Clusters, the Moon being in Aries, Cancer, or Virgo.

To stop Fluxes and Rhumes, the Moon being in Taurus, Virgo, or Capricorn.

Or, Prognostication for ever.

To Bath when the Moon is in Cancer, Libra, Aquarius, or Pisces.

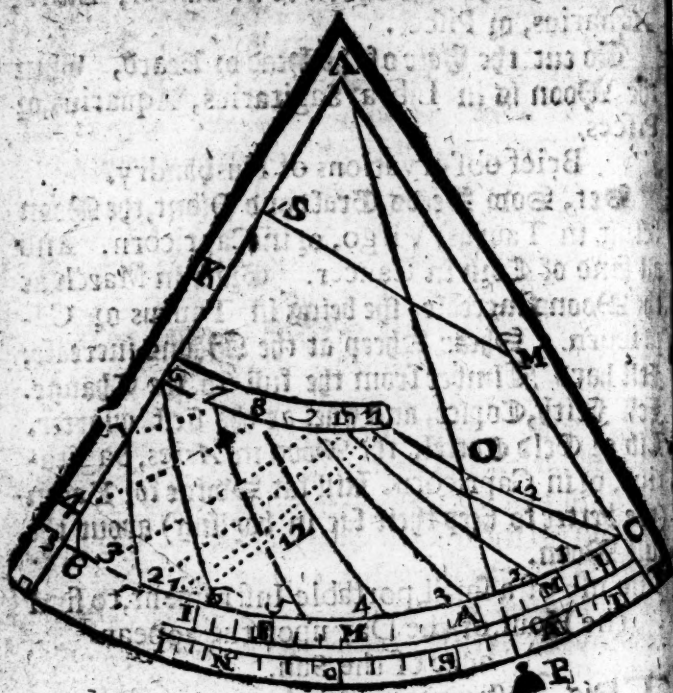
To cut the Hair of the Head or Beard, when the Moon is in Libra, Sagitarius, Aquarius, or Pisces.

Brief observations of Husbandry.

Sow, Sow Seeds, Graft and Plant, the Moon being in Taurus, Virgo, or in Capricorn. And all kind of Corn in Cancer. Graft in March at the Moons Increase, she being in Taurus or Capricorn. Shear Sheep at the Moons Increase, fell hard Timber from the full to the Change. Fell Feith, Copice, and fuel at the first quarter. Lib or Geld Cattel, the Moon in Aries, Sagitarius, or in Capricorn. Kill fat Swine for Bacon (the better to keep their fat in boylings) about the full Moon.

The use of a small portable Instrument, to find the Hour of the Day upon the appearance of the Sun.

This Instrument may be made either of Wood, Brass, or Silver; or for a shift, this Paper it self being pasted upon a fine piece of Board that will not warp, may supply the want of a better. In the Center of this Instrument (which is noted with the Letter A) there is fixed a piece of fine silk, having a small Plummet of Lead at the end thereof, noted with the Letter P; and upon this string let there be a Bead or small Ring head, which may be slipped up and down the string, as occasion shall require; this small Bead, or Ring head, is noted with the Letter



Letter o; Likewise upon the edge of the Instrument, noted with A. B. you must have a small piece of Waller (or a piece of a small pin) about a quarter of an Inch in length, which must stand upright upon the edge of the Instrument; the small piece of Waller is noted with the Letter S. O; if you will, you may have a small hole made in the Line A B, into which you may stick a Pin when you would know the hour of the day, which will be sufficient. Lastly, between the Lines B C

and D E, are noted certain small divisions, which are the days of the twelve months of the year, noted with the first Letter of every month; as J for January, F for February, M for March, A for April, M. for May, J for June, J for July, A for August, S for September, O for October, N for November, D for December.

Now the hour lines offer themselves to every ones eye, having the numbers 12, 1, 2, 3, 4, 5, 6, 7, 8, 11, 10, 9, 8, 7, 6, 5, 4, set at each end of them.

Having thus described the several parts of the instrument, I will now shew the use thereof which is very easie. For first (the thred being fixed fast at the Center, at A) you must lay the string upon the day of the month (as in the figure the string lyeth upon the 10th day of April) then staying it there, move the Bead up and down the string till it lye just upon the line of 12, as you see in the figure at O, then is your instrument fitted to find the hour any time that day, which you must do after this manner. Take the instrument in your hand laying the thumb of your right hand about E, and the thumb of your left hand about R. turning the left side of your body to the Sun, and hold up the Instrument till the Sun cast the shadow of the short piece of woler in S, straight along the line SC, neither above nor below it, the string playing at free liberty by the side of the Instrument, then shall the bead falling upon the hour-line, give you the true hour of the day, either before or after-noon.

Example.

If you would find the hour on the 5th of April you must then lay the thred upon that day, and keeping it there, move the head until it lye upon the line of 12, then holding the instrument in your hand, and turning the left side of your body to the Sun, holding it up, till the shadow of the small wheel fall just upon the line S. M. and then (and then the thred and plummet, having free liberty to move along the side of the Instrument) observe where the head resteth, and there is the hour of the day, as if it fall upon the line noted with 9, or 3, then it is either 9 in the morning, or three in the afternoon. In like manner, if it falls upon the line 10, or 2, it is either 10 in the morning, or 2 in the afternoon. Again, if it fall just between the line of 8 and 3, then it is either half an hour past 8 in the morning, or half an hour past 3 in the afternoon, and which of these hours it is, may be easily distinguished.

Note, that from the tenth day of *March*, to the twelfth of *September*, you must use of those hour-lines which are drawn with a full line thus. But from the twelfth of *September* to the tenth of *March*, you must make use of those hour-lines which are pricked thus. . . . Let thus much suffice concerning the use of this Instrument.

Ufus opt m's Muister.

A Table shewing the Interest of any Sum of money, from 1 pound to 1000 pound at 6 per cent.

	I	2	3	4
	month.	month.	month.	month.
lib.	lib. s. d.	lib. s. d.	lib. s. d.	lib. s. d.
1000	5 00 00	10 00 0	15 00 0	20 00 0
500	2 10 00	5 00 0	7 10 0	10 00 0
400	2 00 00	4 00 0	6 00 0	8 00 0
300	1 10 00	3 00 0	4 10 0	6 00 0
200	1 00 00	2 00 0	3 00 0	4 00 0
100	0 10 00	1 00 0	1 10 0	2 00 0
90	0 09 00	0 18 0	1 07 0	1 16 0
80	0 08 00	0 16 0	1 04 0	1 12 0
70	0 07 00	0 14 0	1 01 0	1 8 0
60	0 06 00	0 12 0	0 18 0	1 4 0
50	0 05 00	0 10 0	0 15 0	1 00 0
40	0 04 00	0 08 0	0 12 0	0 16 0
30	0 03 00	0 06 0	0 09 0	0 12 0
20	0 02 00	0 04 0	0 06 0	0 8 0
10	0 01 00	0 02 0	0 03 0	0 4 0
9	0 00 10	0 01 9	0 02 8	0 3 7
8	0 00 09	0 01 7	0 02 4	0 3 2
7	0 00 08	0 01 4	0 02 1	0 2 9
6	0 00 07	0 01 2	0 01 9	0 2 4
5	0 00 06	0 01 0	0 01 6	0 2 0
4	0 00 05	0 00 9	0 01 2	0 1 7
3	0 00 04	0 00 7	0 00 1	0 1 2
2	0 00 03	0 00 5	0 00 7	0 00 9
1	0 00 02	0 00 2	0 00 3	0 00 4

The use of the Table of Interest.

THe first Column containeth any number of pounds from one to 1000, against any of which sums, is set down the interest thereof, for one, two, three, or four months, according to the Titles.

Example.

Let it be required to find the Interest of 70 pounds for four months. Find 70*l.* in the first column, and right against it, in the column of four months, (which is the last) you shall find 1*l.* 8*sh.* 0*d.* & so much is the interest of 70*l.* in 4 months.

Now if you would know what the interest of the same sum would be in 6 months, look in the Table for the interest thereof, in 2 months is 0*l.* 14*sh.* 0*d.* which added to the interest of four months, namely, to 1*l.* 8*sh.* 0*d.* the sum is 2*l.* 2*sh.* 0*d.* and so much is the interest of 70*l.* in 6 months.

Also if it be required to find the interest of any sum which is not in the first Column, as of 75*l.*

Let it be required to find the interest of 75*l.* for three months. First look the interest of 75*l.* for three months, as before, you shall find it to be 1*l.* 1*sh.* 0*d.* Likewise find the interest of 5*l.* for three months, which is 0*l.* 1*sh.* 6*d.* this being added to the former, viz. to 1*l.* 1*sh.* 6*d.* maketh 1*l.* 2*sh.* 6*d.* which is the interest of 75*l.* for three months.

Four necessary Tables, shewing the value of the Purchase of house or land by Lease, &c. Calculated after the rates of 5l. 6l. 8l. 10l. in the hundred.

5 per Cent.				6 per Cent.			
Time of the Purch.	Years.	Mon.	Time of the Purch.	Years.	Mon.	Time of the Purch.	Years.
1	0	11	1	0	11	1	0
2	1	19	2	1	10	2	1
3	2	9	3	2	8	3	2
4	3	7	4	3	6	4	3
5	4	4	5	4	3	5	4
6	5	1	6	5	11	6	5
7	5	9	7	6	7	7	6
8	6	6	8	6	2	8	6
9	7	1	9	7	10	9	7
10	7	9	10	7	4	10	7
11	8	4	11	8	11	11	8
13	9	5	13	19	10	13	9
15	10	5	15	10	9	15	10
17	11	3	17	11	6	17	11
19	12	1	19	11	2	19	12
21	12	10	21	12	9	21	12
23	13	6	23	12	4	23	13
25	14	1	25	13	9	25	14
27	14	8	27	13	3	27	14
29	15	2	29	13	7	29	15
31	15	7	31	15	11	31	15
41	17	1	41	15	1	41	17
51	18	3	51	16	9	51	18
61	18	11	61	16	2	61	18
71	19	4	71	16	5	71	19
81	19	7	81	16	6	81	19
91	19	9	91	16	7	91	19
Fee sim	20	0	Fee sim		8	Fee sim	

This Table is to be used in the Purchase of Land.

Value of the Purchase.

This Table sheweth the Purchase of Leases of Land.

Value of the Purchase.

8 per Cent.

10 per Cent.

Time of
the Purch.

Years.

Mon.

Time of
the Purch.

Years.

Mon.

This Table shews the Purchase of Leases of Houses or Land.

1	0
2	1
3	2
4	3
5	4
6	4
7	5
8	5
9	6
10	6
11	7
13	7
15	8
17	8
19	9
21	9
23	10
25	10
27	10
29	10
31	11
41	11
51	11
61	12
71	12
81	12
91	12
	12

Value of the Purchase.

11
9
7
4
0
7
2
9
3
9
12
1
7
1
7
0
4
8
11
2
4
11
3
4
5
6
6

This Table sheweth the Purchase of Leases of Houses.

1	0
2	1
3	2
4	3
5	3
6	4
7	4
8	5
9	5
10	6
11	6
13	7
15	7
17	8
19	8
21	8
23	8
25	9
27	9
29	9
31	9
41	9
51	9
61	9
71	10
81	10
91	10
	10

Value of the Purchase.

11
9
6
2
9
4
11
4
9
2
6
1
7
4
0
4
8
11
1
3
4
6
9
11
11
0
0

Fee sim.

Fee sim.

The

The Use of the Four Preceding Tables.

These four Tables are all to be used the same way, their difference being only in the rate of the profit, which it is fit should be more in houses than in lands, because houses are subject to be void of Tennants, and many other casualties of fire and ruine, which Lands are not. And therefore I have (as briefly as I can) hinted in the Tables, what Table is fittest in any kind of purchase: not that any one is bound to make his bargain just according to these Rates, but hereby any one may judge of his purchase, and know what profit he makes of his Money.

The Tables of themselves are so plain, that they need no explaining; I have herein altogether applyed my self to the usual way of reckoning these bargains to be worth so many years purchase. Only the year for more exactness, is divided into 12 months, and not into 4 quarters.

This Example will make all Plain.

If it is desired to know what the Lease of a house for one and twenty years is worth in ready money? to find out this, look in the last table, which is calculated after the rate 10 per Cent, and is fittest for such kind of bargains; and in this table at 21 years, you shall find the value of the Lease to be worth 8 years & 8 months purchase.

So that let the yearly rent, or value of the house be what it will, the said Lease of 21 years is worth eight whole years rent, and almost three quarters of the said yearly rent, which you may easily reckon up, and so know the true value of the purchase. And at this price you shall have 10 per Cent. profit for your money.

I have made these Tables to shew the worth of long Leases also, because most men value a long Lease too much, in respect of the value they set upon a short Lease. Reckoning a Lease of 21 years to be worth but 7 years, and yet thinking a Lease of 60 years, to be worth 12 or 13 years purchase; whereas you may see by this Table that though the Lease of 21 years be worth 8 years and 8 months purchase, yet the Lease of 60 years is not worth full ten years purchase; may the Lease of an hundred years, or the Fee-simple cannot be worth above 12 years purchase, allowing the same rate of 10 per Cent. for the money.

IF you desire to be further satisfied concerning things of this nature, as for simple compound Interest in Tables of buying and selling, and of measuring of Board and Timber, and divers other useful and profitable Rules and Tables, you may be plentifully satisfied in a Book called, *A Companion for every Man*, in a Pocket Volumn, to be sold on *Ludge-Hill*.

*A brief Discourse of the Cælestial Part of the
World, of the Distances, Magnitudes, Mo-
tions, and scituations of the Planets
and fixed Stars.*

Of the Heaven of the fixed Stars.

ALthough (by the Diurnal motion of the Primum mobile) this Heaven (as all the other Orbs of the Planets are) be violently turned about once in 24 hours, yet they retain a proper motion to themselves, which is contrary to the former; this motion is called natural, because it is effected by the proper motion of the Star or Planet in its own Orb, and the other motion is called violent, because it forceth a motion contrary to what the thing it self in nature would perform.

This Heaven of the fixed Stars is very slow in motion, moving but one degree in 71 years, and so is 35412 years moving through the whole Zodiac: It is adorned and beautified with divers glorious bodies of several magnitudes, of which the Ancients have 6 in number: and that the multiplicity of these glorious bodies might not confound the beholders by their irregular scituation, the Ancients have contracted their number by the uniting a certain number of them together into the form or fashion of some living Creature, or other object, as the SWAN, the BEAR, the SHIP, the CROSS, &c. and these are called Constellations, of these Constellations,

ons, the Ancients obserbe only 48, though there be other found out of latter times, of which 21 were on the North side of the Equinortial, 15 on the South side, and 12 in the Zodiack it self : Each of these Constellations contain a certain number of these Stars, whose Magnitudes are very vast, in respect of this little ball whereon we live : For, a Star of the first Magnitude is greater than the Globe of the whole earth 68 times, of which Magnitude there are 15 Stars. A Star of the second Magnitude is greater than the Globe of the whole earth 28 times, of which Magnitude there are 45 Stars. A Star of the whole Magnitude is greater than the Globe of the whole earth 18 times, of which Magnitude there are 208 Stars. A Star of the fourth Magnitude is greater than the Globe of the whole earth 11 times, of which Magnitude there are 244 Stars. A star of the fifth Magnitude is greater than the Globe of the whole earth 3 times of which Magnitude there are 217 Stars. But a Star of the sixth Magnitude is less than the earth, and of this Magnitude there are 49 Stars.

2. Of the Heaven of Saturn.

This Heaben is situated within the concavity of the Heaven of the fixed Stars, and containeth only the Body of his own Planet, which appeareth as a Star of the second Magnitude : he is of a swarthy and obscure colour like unto Lead; his distance from the earth in his mean distance is 9091960 Miles, and the Circumference

cumference of his Sphear is 57030266 Miles, according to which, by the violent motion of the Primum mobile, he is moved 2379261 miles in one hour, but his own proper motion is slower than any of the other Planets, yet much swifter than that of the fixed Stars, for he endeth his course in thirty years.

3. Of the Heaven of Jupiter.

Within the concavity of the Sphear of Saturn, is situated the Heaven of Jupiter, in which moveth the Body of Jupiter, which appeareth like a Star of the first magnitude, very bright; and of nature warm. In his mean distance he is distant from the Earth 3431400 miles, his body exceeding the Earth in Magnitude 14 times, the perimeter of his Sphear being 21568800 miles, he finisheth his Zodiacal period in 11 years and 316 days.

4. Of the Heaven of Mars.

Under the Heaven of Jupiter, is the Orb of Mars, appearing of a red fiery colour, being distant from the earth in his mean dist. 150070 Miles, the circumference of his Sphear being 9432971 miles, so that by the violent motion of the primum mobile, he is moved 393040 miles in the space of an hour, he compleateth his revolution in a year and 322 days.

5. Of the Heaven of the Sun.

The Sun is seated in the midst of the planetary Orb, by which he enlightens the superficies

our as well as the inferior. In his mean distance he is distant from the earth 989000 miles the magnitude of his body being (according to Tycho) 140 times greater than the earth, the compass of his Orb being 62 16571 miles, and he moveth in an hour 259023 miles, he maketh his Zodical revolution in 365 days, 5 hours, 42 minutes, 16 seconds.

6. Of the Heaven of Venus.

Venus, the most bright & splendant Star in all the Firmament, is moved about the Sun as about Center, her distance from the earth being 9895000 miles, she moveth equally about the Sun, though her motions seem to be very irregular; she is sometimes higher and sometimes lower than the Sun, she is 6 times less than the earth, and is distant from the Sun 735300 miles.

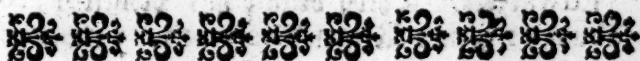
7. Of the Heaven of Mercury

Within the concavity of the Sphear of Venus is placed Mercury, he is situate very near the Sun, so that he is rarely seen: he moveth about the Sun as Venus doth, and is distant from the earth 989000 miles, he is less than the earth, 16 times.

8. Of the Heaven of the Moon.

The Moon is the lowest of the Planets, being distant from the earth in her mean distance 48760 miles, the Circumference of her Sphear being 306491 miles, she runneth in the space of an hour 12770 miles, she is less than the earth 39 times;

39 times; but according to Copernicus 43 times, and finisheth his course in 27 days, 7 hours, 43 minutes, and 6 seconds.



A most plain and easie Table, shewing the true time of the beginning, and continuance of the Reign of each King & Queen in *England*, from the Conquest, unto this year 1679.

William the Conqueror began his Reign 1066, Octob. 15. and reigned 20 years, 11 months, and 22 days.

William Rufus began his Reign 1087, September 9, and reigned 12 years, 11 months, and 19 days.

Henry the first began his Reign 1100, August the first, and reigned 36 years, 4 months, and 11 days.

Stephen began his Reign 1135, December 2, and reigned 18 years, 11 months, and 18 days.

Henry the second began his reign 1154, October 23, and reigned 34 years, 3 months, and one day.

Richard the first began his Reign 1189, July 10, and Reigned 2 years, and 9 months.

King Iohn began his Reign 1129, April 6, and reigned 17 years, and 7 months.

Henry the third began his reign 1216, October 19, and reigned 16 years, and 1 month.

Edward the first began his Reign 1272, November

venber 16, and reigned 34 years 8 months, and 6 days.

Edward the second began his Reign 1307, July 7, and reigned 19 years, 7 months, & 5 days.

Edward the Third began his Reign 1316, January 25, and Reigned 50 years, 5 months, and 7 days.

Richard the second began his Reign 1377, June 21, and Reigned 22 years, 3 months, and 14 days.

Henry the fourth began his Reign 1399, September 29, and reigned 13 years, 6 months, and 3 days.

Henry the fifth began his Reign 1422, March 20, and Reigned 9 years, 5 months, and 14 days.

Henry the Sixth began his reign 1412, August 31, and reigned 38 years, 6 months, and 8 days.

Edward the fourth began his reign 1416, March 4, and reigned 22 years, one month, and 8 days.

Edward the fifth began his reign 1483. April 9, and reigned 2 months, and 18 days.

Richard the third began his reign 1483, June 22, and reigned 2 years, 2 months, and 5 days.

Henry the seventh began his reign 1485, August 22, and reigned 23 years, 10 months, and 1 day.

Henry the Eighth began his reign 1509, April 22, and reigned 37 years, 10 months, and 2 days.

Edward

Edward the Sixth began his Reign 1547, January the 28, and Reigned 6 years, 5 months, and 9 days.

Queen Mary began her Reign 1553, Iuly 26, and reigned 5 years, 3 months, & 22 days.

Queen Elizabeth began her Reign 1558. November 17, and reigned 44 years, 4 months, and 16 days.

King James began his Reign 1602, March 24 and Reigned 22 years, and 3 days.

King Charles the first began his Reign 1625, March 27, and Reigned 24 years, 10 months, and 3 days.

King Charles the Second began his Reign the 30 of January, 1648, & Reigned 35 years 11 mon. and 6 days.

King James the Second began his reign the 6 of February, 1684. Whom God long Preserve.

Here followeth the manner of making all manner of Bonds, Bills, Leases, Indentures, Wills &c. Very necessary for those who live in the Country.

A Bill of Obligation from one man to another.

K Now all men by these presents, that I *T. R.* of *G.* in the County of *S.* Yeoman, do owe and am indebted unto *L. A.* of *G.* in the County above said, Gentleman, the sum of one and twenty pounds of good and lawful money of *England*, to be paid to the above said *L. A.* his Heirs Executors, Administrators, or Assigns: in and upon the first day of *May*, next ensuing the date hereof, at

or in the now dwelling house of the abovesaid
J. A. For the which payment well and truly to
 be made, I bind my Heirs, Executors, and Admin-
 istrators, in the sum of 42 pounds, of like mo-
 neys of *England*, firmly by these Presents : In
 witness whereof, I have herereunto set my Hand
 and Seal, the first day of *June*, one thousand, six
 hundred and eighty five.

*Scaled and Delivered
 in the presence of*

An Obligation with a Condition, Two
 bound to One.

K Now, all Men by these Presents, that we
W. S. of *K.* in the County of *N.* Joyner ;
 and *H. M.* of *F.* in the Isle, are holden and firmly
 bound unto *V. G.* of *B.* in the County of *S.*
 Gentleman, the sum of two hundred pounds, of
 good and lawful Money of England, to be paid to
 the abovesaid *W. S.* his Heirs, Executors, Ad-
 ministrators, or Assigns ; for the which Pay-
 ments, well and truly to be made, we bind us,
 and either of us, our Heirs, Executors, Admini-
 strators of us, and either of us in the whole, and for
 the whole firmly by these presents. Sealed with
 our Seals, and dated the fifth day of May, 1685.

The Condition of this Obligation is such, that
 if the abovebound *W. S.* and *H. M.* they or either
 of their Heirs, Executors, Administrators, or As-
 signs, shall pay, or cause to be well and truly paid,
 the full and entire sum of one hundred pounds of
 good and lawful money of *England*, at one entire
 payment,

payment, in and upon the first day of *November*, next ensuing the date hereof; at, or in the now dwelling-house of the said *W. G. of B.* that then this present Obligation shall be void and of none effect, or else shall remain in full power, force, and vertue.

Sealed and Delivered

in the presence of

A short Bill.

THis Bill witnesseth, That *I. G. of R.* in the County of *S. Taylor*, do owe unto *I. L. of R.* in the same County, Yeoman, the sum of thirty pound of lawful *English* money; for the payment whereof, I bind me and my Heirs. In witness whereof, I have hereunto put my Hand and Seal, the first day of *May*, in the Year 1685.

Sealed and Delivered

in the presence of

A Bill without a Penalty.

BE it known unto all men by these presents, that *R. S. of K. L.* in the County of *N.* Gentleman, do owe unto *R. B. of R.* in the same County Yeoman, the Sum of one Hundred Pounds, of Lawful Money of England, to be paid to the said *R. B.* his Heirs, Executors, Administrators, or Assigns, upon the first day of *May*, next ensuing the date hereof, at or in the now dwelling House of the aforesaid *R. B.* in *R.* For the which payment, well and truly to be made, I bind me, my Heirs, Executors, and Administrators, firmly by these Presents.

in witness whereof I have hereunto put my hand and Seal, the first day of *August*, 1685.

*Sealed and delivered
in the presence of*

An Acquittance.

BE it known unto all men by these Presents, that I *R. B.* have received of *W. B.* the sum of one hundred pounds of lawful money of *England*, in full discharge of all Debts, Reckonings, Accompts, and Demands whatsoever, from the beginning of the World to this day, being *July* the first, 1685. In witness whereof, I have hereunto put my Hand and Seal, the day and year above written.

*Sealed and delivered
in the presence of*

A General Release.

BE it known unto all men by these presents, that *J. M. K.* of *H.* in the County of *N.* Gentleman, have remised, released, and quite claimed, and by these presents do, for me, my Heirs, Executors, administrators, or assigns, remise, release, and for ever quit claim, unto *T. B.* his Heirs, Executors, Administrators, or Assigns, all and all manner of Actions, Suits, Cause, and Causes of Actions and Suits, Bills, Bonds, Writings, and Accounts, Debts, Duties, Reckonings, Sum and Sums of money, Controversies, Judgements, Executions, and Demands whatsoever, which I the said *M. K.* ever had, or which my Heirs, Executors, Administrators, or Assigns

or any of us in time to come, can or may have, to, for, or against the said T. B. his Executors, Administrators, or Assigns, for, or by reason of any matter, cause, or things whatsoever, from the beginning of the World, to the day of the date hereof. In witness whereof, I have hereunto put my hand and Seal, the 2 day of May, 1685.

Sealed and delivered

in the presence of

A Letter of Attorney General, to receive Debts, and Rents.

K Now all men by these presents, that I T. R. of W. in the County of R. Yeoman, have Assigned, Ordained, and made, and in my stead and place, put and constituted my trusty and well beloved friend F. R. of S. L. in York. Yeoman, to be my true and lawful Attorney for me, and in my name, and to my use to ask, sue for, levey, require, recover, and receive of all & every person whatsoever, all and every such Debts, Rents, and sums of Money, as are now due unto me, or which at any day or days, time or times, hereafter shall be due, owing, belonging, appertaining unto me by any manner of ways whatsoever: Giving and granting unto my said Attorney by the Tenour of these presents, my full & whole power, strength and authority, in and about the Premises, & upon the receipt of any such debts, rents, and sums of money aforesaid, to give Acquittances, or other discharge for me, and in my name to make, seal, and deliver, & all and every other Act and Acts, thing or things, device and devices in Law whatsoever,

soever, needful and necessary to be done, or about the premises, for the recovery of all, or any such debts, rents, or sums of money, as aforesaid, for me, and in my name, to do, execute, & perform, as fully, largely, amply in every respect, to all intents, constructions, & purposes; as I my self might, or could do, if I were personally present: ratifying, allowing, and holding firm and stable whatsoever my said Attorney shall lawfully do, or cause to be done, in or about the Execution of the same, by vertue of these Presents. In witness whereof, *I have* hereunto put my Hand & Seal, *July 20. 1685.*

An Indenture for an Apprentice, bound
out by a Parish.

This Indenture made the second day of June, one thousand, six hundred, & eighty-five, according to the Computation of the Church of England, &c. Witnesseth, That the Church-Wardens and Overseers of the Poor of the Parish of S. M. K. in L. in the County of Nort. with the consent of I. P. Mayor, and F. P. Recorder, Esq; two Justices of the Peace for the Parish, according to the Statute in that case made and provided: Have placed and put forth I. R. an Apprentice with I. R. of K. L. aforesaid, Waterman, for and until he be of the full Age of one and Twenty years, from the day of the date hereof: during all which term, the said I. R. doth Covenant to send unto the abovesaid I. R. his Apprentice, sufficient Meat, Drink, and Apparel, Washing and Lodging, sufficient for such Apprentice. And at the end

the said term, to give him two Suits of Apparel, the one for Holy-days, and the other for Working-days. In witness whereof, they have interchangeably set their Hands and Seals, the day and year above written.

Sealed and De'ivered

in the presence of

A Letter of Attorney to receive a Debt.

K Now all men by these Presents, that I I R. of H. in the County of Nor. Gent. have assigned, ordained, and made; and in my stead and place by these presents, put & constitute my trusty and well beloved friend S. R. of H. in the County of S. Gent. to be my true and lawful Attorney, to me, and in my name, and to my use, to take, ask, sue for, levy, require, recover, and receive of G. B. of H. in the County of S. Gent. all and every such Debts and sums of Money, which are now due unto me by any manner of ways or means whatsoever. Giving & granting unto my said Attorney, my whole power and strength, and authority in & about the Premises, and upon the receipt of any such debts or sums of Money aforesaid. Acquittances, or other discharge for me, and in my name to make, seal, and deliver, and all & every such act and acts, thing or things, device & devices whatsoever in law, for the recovery of all, or any such debts or sums of Money, as aforesaid, for & in my name, to do, execute & perform as fully & largely, in respects to all intents, constructions, & purposes, as I my self might or could do, if I were therein my own person; ratifying, allowing, and

holding firm and stable all, & whatsoever my said *Attorney* shall lawfully do, or cause to be done, in or about the Execution of the Premises, by vertue of these presents. In witness, &c.

A Coppy of a Will.

In the Name of God, Amen. The first day of July, 1685, according to the Computation of the Church of England; J. E. N. of K. L. in the County of N. Kent, being of perfect memory and remembrance, passed be God, do make and ordain this my last Will and Testament, in manner and form following, viz.

First I bequeath my Soul into the Hands of Almighty God my maker, hoping that through the meritorious death and passion of Jesus Christ, my only Saviour and Redeemer, to receive free pardon and forgiveness of all my sins: and as for my Body to be buried in Christian burial, at the discretion of my Executors hereafter nominated.

Item, I give unto my Son T. P. the sum of five hundred pounds. Item, I give unto my Daughter F. the sum of five hundred pounds. Item, all the rest of my Houses, Leases, Lands, Tenements, and Goods whatsoever, I give unto S. my Wife for term of her life, and then to my Son P. and his Heirs for ever; upon condition that she shall pay all my Debts and Legacies, and make her sole Executrix of this my last Will and Testament, revoking all other Wills and Testaments.

In Witness whereof, I have hereunto set my Hand and Seal, the day of the year first above Written.

Pleasant

Pleasant Questions in Arithmetick.

Quest. 1. To tell the number that another man shall think, be it never so great.

Let the party that thinketh double the number which he thought, which done, bid him multiply the Sum of them both by 5, and give you the product (which they will never refuse to do, it being so far above the number thought) from the which if you abate the last figure of the product (which will always be a Cypher or 5) the number thought out will remain.

Example.

Let the number thought be 53. which doubled make 106, and multiplied by 5, make 530, then if you take away the Cypher which is in the last place, and there will remain 53, the number thought.

Quest. 2. A pretty Question.

A Thief breaking into an Orchard. stole from thence a certain number of Pears, and at his coming forth he met with thre men one after another, who threatned to accule him of Theft; and for to appeale them, he gave unto the first man half the Pears that he stole, who returned him back 12 of them. Then he gave unto the second half of them he had remaining, who returned him back 7 of them. And unto the Third he gave half the residue, who returned him back 4, and in the end he had still remaining 20 Pears; Now do I demand how many Pears

• Pears he stole in all? To answer this Question, you must work backward; for if you take 4 from 20, there will remain 16; which being doubled, make 32: from which abate 7, and there will remain 25, which being doubled, make 50; from which subtract 12, and there will remain 38; which again doubled, make 76: the true number of Pears that he gathered.

Quest. 3. Another of three Sisters.

A Certain Man having three Daughters, to the Eldest he gave twenty two Apples, the second he gave sixteen Apples, and to the third he gave ten Apples; and sent them to the Market to sell them, and gave them command to sell one as many for a penny as the other; (namely, seven a penny) and every one to bring him home so much money as the other, and neither change either Apples or Monneys one with another: How could that be done?

This to many seems impossible, but to the Arithmetician very easie; for whereas the eldest had three penny-worths and one Apple over; the second two penny-worths, and two Apples over; and the youngest had one penny-worth, and three Apples over; so that the youngest had so many single Apples, and one penny-worth, as the eldest had penny-worths, and one Apple over; and consequently, the second proportionable to them both.

They made their Markets thus: A Steward coming to buy Fruit for his Lady, bought all the Apples that they had at seven a penny, leaving the

the odd ones behind, then had the Eldest Sister three pence and one Apple; the middle Sister two pence and two Apples; the youngest one penny and three Apples. The Steward bringing the Fruit to his Lady, she liked it so well, that she sent him for the rest, who replied, that there were but a few remaining; she notwithstanding, sent him for them, and had him bring them at any rate.

The Steward coming to the Market again, could not buy the odd Apples under a penny a piece, (who to content his Lady, was fain to give it) then had the youngest Sister three penny-worth, the middle Sister two penny-worth, and the eldest one penny-worth; and so had they all four pence a piece, and yet sold as many for a penny one as another, and neither changed Apples nor Money one with another, as they were commanded.

Towards July Aug.

THE

THE
Shepherds Prognostication
FOR THE
VV EATHER:

With a brief Chronology of divers Memorable
things since these hundred years, shewing in
what year they happened, and how long
it is since, to this Year, 1685.

WITH
A brief Collection of all the Members of Man
Physiognomized,
AND
A Judgement upon the signification of Moles
on Man or Woman, from the Head,
to the Foot.

By *Melampus*, A Greek Author.

ALSO
The Wheel of FORTUNE

Approved and confirmed by Science and Reason
of *Pythagoras*, the most Excellent Philo-
sopher: By the which you may know
all things that you will demand.

Printed for *W. Thackeray* at the sign of the *Angel*
in *Duck-Lane*, near *West-Smithfield*. 1685.

The Shepherds Prognostication for the weather;
with a brief Chronology of divers Memorable
Accidents, these last hundred years.

If Rain-water be drunk or sucked up by the earth
sooner than ordinary, it signifieth rain to be
at hand. If standing water be at any time warmer
than it was commonly wont to be, and no Sun-
shine help, it foresheweth rain. If any Springs do
newly rise or bubble forth, or old Springs flow
faster than ordinary, is a token of much rain. If
Ducks or Drakes do shake and flutter their
wings when they rise, it is a sign of ensuing wa-
ter. If young Horses rub their backs against the
ground, it is a sign of great drops of rain to fol-
low. If in a clear and starry night it lighten in the
South or South-east it foresheweth great store of wind
and rain to come from those parts. If Sheep
do bleat, play, or skip wantonly, it is a sign
of wet Weather. If Swine be seen to carry
bottles of Hay or Straw to any place, and hide
them, it betokeneth rain. When Oxen do lick
themselves against the Hair, it betokeneth rain
to follow shortly after. If Oxen or Hine feed a-
pace while it rains, it foresheweth that the rain
shall continue many days after. If Cattle when
they do puff or bellow, and do look up to the sky,
it signifieth ensuing rain. If the heat in Sum-
mer be more hot and violent than is wont to be,
it is a token of rain. If Dogs gurg. or Entreatles
etc.

stir or rumble in his Belly, it is a sign of Rain. If Salt or powdered Meate be more moist than it is ordinary wont to be, it signifieth rain. The Sky or Element being red or fiery in the morning, fore-sheweth rain to follow. Doves or Pidgeons coming later home to their Dove-house in the evening than ordinary, it is a token of rain. If Crows or Daws bath themselves in Winter, or if they cry pealk along any shore, more than they are commonly wont to do, then will Rain presently follow. The sparkling of a Lamp or Candle, is a manifest sign of ensuing Rain.

The falling of Soot down a Chimney more than ordinary, there will follow Rain presently.

When Ants or Pilinires do often run to Pells or Homes, it is a manifest token of wet Weather.

When Hens flutter their Wings in the dust, or they flock together, seeking to shelter themselves, Rain followeth. When gouty men, or such as are troubled with any old Aches, do feel their Joynts to ake, there Rain shortly follows after.

And if the Moon seem dark, greenish, foggy, lowing, or dusky, or if it appear the third day before, or the third day after the New Moon, it is a token of ensuing Rain. When Flies, Gnats, or Fleas do bite or sting sorer than they were wont to do, or hover about Mens eyes or mouths, or of Beasts, it is an evident token of Rain. And if Frogs do croak more than ordinary, it is an apparent token of Rain. When Toads go from their holes in the evening, it is a token of Stormy Weather and Rain.

When

When Swallows are seen to flutter or fly about low, or over Waters or Marsh-Grounds, and with their Wings to touch the Water, it is a manifest token of great Rain. And if any black Spots appear in the Sun or Moon, it is a token of Water. And if the sound and noise of Bells, be further heard than wont, without the help of Wind, it will rain shortly after.

If Moles or Warts do turn up the Ground more than they are wont, and that the Earth they turn up be small and dry, it is a manifest token of Rain.

And if Birds, of what kind soever, make more noise with their wings than ordinary, it is a sure token of Rain at hand. And if the dew fall not early in the morning, (unless it be hindered by the wind) it is a sign of Rain. And if the Worms called Woodlice, or Hoglice, be seen in great quantities together, it is a token that it will Rain shortly after. If the Rain-bow appear in calm weather, it is a manifest token of winds to follow.

When the Fire doth send forth his flames, waving, or that it sparkles more than ordinary, it is a sign of windy weather.

The Sea casting out great store or pieces of Stone, it is a manifest token of stormy winds.

If any great Clouds be seen to pass aloft, and very high in the Sky, look from whence it comes, then shall you shortly after have store of Winds.

When the Beams of the Sun be red and broad, and pierce the Clouds like Darts, they foretell Winds.

The Hedge-hog commonly hath two holes or vents, in his Den or Cave, the one towards the South,

South, the other towards the North; and look which of them be scope, thence will great storms and winds follow.

If the Sun continue hot and scorching many days together, it is a token of winds to continue long together.

The winds coming from the East are dangerous continually ingendring drought. The Northern Winds are evermore healthfuller than the Southern.

If the Bees flye not far from their Hives, it is a sign of foul weather. When Oxen bite their fore-teeth, it is a manifest token of foul weather to follow. If the Flame of the Fire do wake up and down, or that sparkles fly and crack from it, there will stormy Weather follow.

If small clouds dispersed and scattered abroad appear in clear weather, it is a manifest token that foul weather following shall last long.

The chirping of Sparrows in the morning, foretelleth foul weather. The blustering and noise of leaves and trees in woods or other places is a token of foul weather.

Great store of Snow and water in Winter, doth foretell that Spring time and Summer following shall be fair and warm.

If the Rain bow appear in the East towards the evening, it is a token of fair weather.

If it lighten in the Horizon without Thunder, it is a token of fair and clear weather.

When Night-Bats shew themselves in great number, or more timely in the evening than they were wont, it is a manifest token that the next day after will be clear and fair. If Kites be seen to walk and fly together, it is a token of fair weather.

ther. If little Flies or Gnats be seen to hover together about the beams of the Sun before it set, and fly together, making as it were the form of a Pillar, it is a sure token of fair weather.

When the clouds in the air are seen to decline downwards, it doth foretel fair weather.

When Sheep or goats be seen to joyn or couple together late, or in the evening, it prognosticateth fair weather.

If Oxen be seen to lye along upon the left side, it is a token of fair weather. If any Mist fall either in the Spring or Autumn, it foretels that day to be fair and clear. When the Owl screecheth in foul weather, it is a token of fair weather at hand. If Ants or Bismires dwelling in any hollow place, do remove their Eggs, it is a sign of fair weather.

When Cranes are seen to fly forth-right, without turning aside or back, it is a manifest token of fair weather. The Moon appearing with a white circle, called Halo, in form of a Crown, foretelleth fair weather to ensue. If it lighten to the air, and weather being clear, it is a sign of hot weather. If Ravens or Crows be seen to stand gaping towards the Sun, it is a manifest sign of extreame heat to follow.

When Kites are seen to play and fly leisurely in the air, it is a sign of heat. When the air is sultering and very hot, it is a sign of cold weather to ensue. It is a sign of manifest cold weather if the Dew fall not in the morning, especially not being hindered by the wind.

If in the winter the Sun setteth more clear, red, and bright, than it was wont, and that a Northern wind blow, it is a sign the night will be very cold. If that the Air in our Region be faint and warm, it is a token of Snow to follow. The appearing of a Comet or blazing-Star, is a token of a dear year. When Birds flye and flock together in companies, with crying and chirping forsake the Island, the Woods or Fields, and withdraw themselves near to Cities, Towns, and Houses, it foretelleth great barrenness, dearth, and want of Victuals to ensue.

Thus said my Author long ago,
Which now too true we find;
None knows his Friend now from his Foe,
Nor which way blows the Wind.

A brief Chronological Table of Memorable Accidents.

	year of Christ.	years since
A Great Earth-quake and a Blazing-Star seen nightly in October and November.	1580	0105
Another Blazing-Star in May.	1582	0103
Fourteen Traytors Executed.		
The Camp at Tibury.	1588	0097
Portugal Voyage.	1589	0096
Wil. Hacket executed in Cheapside, for Blasphemy and Treason,		
July 28.	1591	0094
Doctor Lopes executed the 7 of June.	1594	0091
Cadiz Voyage, and the Lady Eliza-		
		beth

beth boyn. 1398 0089

The late King Charles was boyn the 19 of November. 1600 0085

A great Plague, whereof dyed in one year in London and the Suburbs, 30578, besides those of other Di- 1603 0082
seales.

The Powder Treason discovered November 5. 1600 0080

A great Frost, from the 8 of Decem. to the 2 of February. 1607 0073

Prince Henry dyed. 1611 0074

The New River brought from Am- 1613 0072
wel finished.

Queen Ann dyed. 1618 0067

The late K. Charles having been in Spain, came home the 6 of October,

Prince Charles boyn, May 29. 1630 0055

The Lady Mary boyn, November 4. 1630 0055

And a lamentable fire on London- 1633 0053
Bridge, the 11 of February.

The late King Charles his Progress into Scotland, & the Duke of York boyn the 5 of October. 1633 0052

The Reparation about St. Pauls Church begun, and the River of Thames twice frozen, that people did daily go over the Ice, as on plain ground. 1634 0051

The Lady Ann boyn the 17 of Mar, 1636 0049

Prince Charles installed at Windsor, May 21. 1638 0047

Sea-fight between the Spaniards and Hollanders, near the English Coast, in the month of September.	1539	0046
A Parliament begun the 3 of November, which continued 12 years.	1640	0045
A Rebellion in Ireland, began 23 October.	1641	0044
Lord Strafford beheaded 12 of May.	1642	0043
Lord of Essex made General.	1642	0043
Battel at Edge hill, October 23.	1642	0043
Branford November 12.	1642	0043
Scots entered into England, Jan. 16.	1643	0042
Cheap-side Cross taken down, May 2.	1643	0042
Tomkins & Chaloner executed Jul. 5,		
Newbury first Battel, Sept. 23.	1643	0042
B. of Canterbury beheaded, Jan. 10.	1644	0041
Marston-Moor Fight, July 2.	1644	0041
Newbury second Battel, Octob. 28.	1644	0041
Book of Common Prayer voted down, November 16.	1644	0041
Nasby Fight, June 14.	1644	0041
Scots routed in Lancashire, Aug. 7.	1648	0037
Scots routed in Scotland by his Highness, Sept. 3.	1648	0037
King Charles the first Murdered, January 30.	1648	0037
Hamelton, Capel, & Holland beheaded	1648	0037
Colchester taken, and Lucas and Lisle shot to death, Aug. 28.	1648	0037
Duke of York fled from St. Jameses, April 20.	1649	0036

Act for abolishing Kingly Govern-
ment, May 29.

1649 0036

A long Parliament that had sat 12
years, 6 months, and 17 days, dis-
solved by his Highness, April 20.

1653 0032

A great Victory against the Hollan-
ders, June 23.

1653 0032

Lord Protector began his Govern-
ment, Decemb. 16.

1653 0032

The River of Thames ebbed & flowed
twice in 3 hours, Octob. 3.

1653 0032

Sir Henry Slingsby & Doctor Huet
beheaded on Tower-Hill, June 8.

1658 0027

Col. Edward Ashton executed as a
Traitor in Tower-street, John
Bettely the like in Cheap-side; but
Henry Tryer reprieved, July 3.

1658 0027

Edmund Stacy executed in Corn-hill,
John Summer and Oliver Allen
reprieved, June 5.

1658 0027

Oliver Cromwel the usurping Pro-
tector died, Setemb. 3.

1658 0027

Richard Cromwel took upon him the
Government, Septemb.

1658 0027

King Charles the Second, returned
from his Exile, and entered Lon-
don upon the 29 of May.

1660 0015



*A brief Description of all the Members of the body,
with their Signification.*

Of the Head.

First, the Head short and round denotes one to be forgetful and foolish, the head long in fashion, to the hammer, to be prudent and wary: and in the fore part of the head a hollowness, to be wise and iresul: the head big, both denote a dull person, and applyed to the Ass. The head little, to be foolish, and applyed to the Dog: the head mean of bigness, both argue a good wit naturally: the head pinable sharp, to be unshamefaced and a boaster.

Of the Forehead.

The Forehead smooth, to be a flatterer, applyed to the flatering Dog: the forehead big wrinkled, to be bold, applyed to the Bull and Lyon: a low forehead to be sad, applyed to the passion: a low forehead, to be a flatterer, applyed to the Dog: a high forehead; to be liberal, applyed to the Lyon: an over-wrinkled forehead, to be unshamefaced; and pulled up in the Temples, to be high-minded, iresul, and of a rude wit: the forehead small, to be unapt to learn, unconstant, and applyed to the Sow: the forehead very big, to be slow, and applyed to the Ox: the forehead round, to be of a dull perseverance, iresul, and applyed to the Ass; and being somewhat a plain forehead

head, to be circumspect, and applyed to the Dog :
a square formed Forehead, to be bold, applyed to
the Lyon.

Of the Eyes:

The eyes small and quivering, to be shamesac'd,
and yet a lover : how much the bigger eyes, to
much the less malice, yet the more foolishness :
the eyes thwart wylthing, to be deceitful, a ni-
gard, and freful : the eyes big out, to be foolish,
fearful, faint-hearted, and unshamesac'd : the eyes
disordered moving, as one while running, ano-
ther while staying, to be rash, disquiet, and trou-
bled in mind, wicked, and a hyber : the eyes lids
quivering, to be fearful, applyed to the passion :
the eye swift moving with a sharp look, to be
fraudulent, unfaithful, and a thief : the eyes sted-
fastly looking, to be troubled in mind and a de-
ceitber : the eyes scituated as into a length, to be
a deceiver and enbious : little baggs or bladders
swelling out from the eyes, to be great Wine-
drinkers, applyed to the passion : little bladders
swelling out before the eyes, to be great sleepers,
and applyed to the passion : the eyes small to
be faint-hearted, applyed to the Als : the eyes big,
to be slow and tractable, applyed to the Ox : the
eyes hollow standing, to be enbious and wicked,
applyed to the Ape : the eyes standing out, to be
foolish, applyed to the Ape : the eyes somewhat
hollow, to be stout of courage, applyed to the Ly-
on : the eyes somewhat big, and a little eminent,
to be gentle, applyed to the Ox : the Eyes
very wide open, to be impudent, the corner of
their

their eyes fleshy unto the Nose, signifying, to be malicious: the eyes of length to be crafty, and a deceiver; the eyes big and trembling, to be desirous of women, applyed to the passion.

Of the Nose.

The Nose round, with sharpness at the end, of be wabering of mind, applyed to the Bird; the Nose wholly crooked from the Forehead downward, to be unshamefast and unstable, applyed to the Raven: the Nose crooked like the Eagles Bill, to be bold, applyed to the Eagle: the Nose flat, to be lecherous and hasty in wrath: the Nostrils large, to be freeful, applyed to be honest and bold; the end of the Nose big, to be desirous of that he seeth, applyed to the Ox: the end of the nose big, and turning up, applyed to the Sow: the end of the Nose sharp, to be of a fierce ire, applyed to the Dog: the Nose round, being blunt at the end, to be stout, applyed to the Lyon.

Of the Ears.

The Ears long and narrow, to be envious: the Ears standing very near the head, to be a dullard and sluggish: the Ears hairy to be a long liver, and quick of hearing: the Ears small, to be a scoffer, applyed to the Ape: the Ears big, to be a dullard, applyed to the Ass: the Ears hanging, to be a fool, applyed to the Ass: the Ears of a mean bigness, to be faithful and honest conditioned: the Ears over round, to be unapt to learn.

Of the Face.

The face long, to be unshamefast: the face of a
small

small causes sweating, to be crafty, Lethargous, & a great feeder: the face very little and round, to be foolish: the face long and lean, to be bold: very crooked, long and lean, to be malicious; longer from the forehead to the jaws, to be a Liar: narrower from the jaws unto the chin, to be envious and contentious: the face fleshy, to be slow, applyed to the Ox: the face lean, to be careful and circumspect; the face very fleshy, to be careful, applyed to the Ass and Hart: the face big to be slow, applyed to the Ox and Ass: a narrow face to be a niggard: a countenance looking downward, to be a hypocrite and wicked: the face to be hollow without any bearing out, to be contentious like to a Drunken countenance, to be lightly drunk: like to an ireful countenance, to be ireful, and applyed to the appearances: like to the shamefast countenance, to be shamefast: the face deformed and away, to be evil conditioned.

Of the Lips.

The Lips big, that the upper hangeth down over the nether, to be foolish, applyed to the Ass: the upper lip bearing out that the Gape be seen, to be a wrangler and spiteful, applyed to the Dog: the Lips thin, hanging the one over the other, to be bold and hardy, applyed to the Lyon: the Lips thin and hard, to be ireful, and unapt to learn, applyed to the Sow: the lips thin and soft, to be stout, applyed to the Lyon.

Of the Chin.

The Chin round, to be effeminate, applyed to the woman: the under chin hanging low down,

to be lecherous: the chin having a pit at the end, to be a wily person and libidinous: the chin sharp to be faithful, applyed to the Dog: the chin small and sharp, to be envious and cruel, applyed to the Serpent: the chin in a manner square, to be honest conditioned: the chin long and downward sharp, to be a crafty fellow.

Of the Beard,

The Beard unseemly formed, to be of a good nature, of a natural cause: the Beard unseemly fashioned, to be of an evil nature, of the contrary. The womans Beard to be lecherous: the woman having no Beard at all, to be honest conditioned. The mans Beard over hairy, to be melancholick, of a natural cause.

The Colour of the Eyes.

A dark yellow to be honest conditioned, applyed to the Lyon: and fiery, to be unshamefast, yet full of Mirth: variable of colour, to be chearful, applyed to the passion: and shining bright, to be luxurious, applyed to the Cock and Raven: the colour red about, to be treful, applyed to the passion: very black, to be fearful, which the property of the colour giveth: black and yellow of colour, to be honest conditioned, applyed to the comeliness thereof: gray or white, to be chearful, which the property of the colour giveth.

The Colour of the Face.

The cheeks and nose of the lips redness, to be most digested: the colour red above, to be shamefast, applyed to the passion: the cheeks red above, to be lovers of wine, applyed to the Passion.

The

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The Colour of the Breast.

Of a fierce colour, to be fearful, applied to the
passion: of a pale colour, to be fearful, applied to the

The Colour of the whole Body.

A very pale colour, (except it be a sickness) to
be fearful, applied to the passion: of a honey co-
lour, to be sluggish, of a natural cause: of a fiery co-
lour, to be long angry, hard to be pleased, very fu-
rious and pale, not proceeding of overmuch study,
to be vicious and wicked: very black of colour, to
be fearful of courage, applied to the Black-a-moor:
very white, to be fearful, applied to the woman:
swartish of colour, to be cheerily strong: yellow
of colour, to be honest conditioned, applied to
the Lyon: very red of colour, to be wily and in-
genious, applied to the Wolf.

Of the Teeth.

The teeth hid and broad, to be sharp witted, one
of a dull capacity and lascivious, applied to the Ox
and Ass: the sharp teeth if they be long and fast,
bearing downward, to be a great feeder, cruel and
wicked, applied to the Dog and Bear.

Of the Voice.

The voice small, soft, and broken, to be fearful,
applied to the woman: big and high, to be very
fierce, applied to the Mastiff Dog: a soft voice
without reaching, to be gentle, applied to the
Sheep: the voice small and loud, to be fierce, ap-
plied to the Goat: the voice loud and big, to be
insolent, applied to the Ass: the beginning big
and ending small, to be fierce, applied to such who
cry out, and to the crying of an Ox.

OF

Of the Neck.

The neck short, to be witty, applied to the Wolf and Cat; such sufficient strong about the knot of joint of the neck; are witty and of a good capacity: such are weak, to be dullard; the neck big, to be strong, applied to the man: the Neck slender, applied to the woman: big and stony, to be cruel, applied to the Lyon: long and small, to be fearful, applied to the Hart.

Of the Breast.

The breast without hair, to be unchaste, or fearful, applied to the woman: wet, fleshy, to be unlearned: the space from the throat boal to the bottom of the breast, longer than from the bottom of the breast unto the navel of the belly, to be of a witty and good capacity: the Paps fat and hanging down in man, to be weak and effeminate: a big piece of flesh bearing out of the left side of the breast, in the form of a Leeks head, or knob sprung up, and that there be one or many hairs grown on it, it is then an argument of honour & riches, Ptolomy writeth the breast big and well fashioned, to be strong, applied to the man: the breast large and well compact, to be strong, applied to the Lyon: hairy on the breast, to be unconstant and bold, applied to the Birds.

Of the Shoulders.

The shoulders sharp, to be deceitful: the shoulders broad, to be strong, of good capacity, but narrow, to be a dullard: the shoulders evil fashioned,

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to be weak: well compounded, to be *Aspera*: weak compounded and bearing up thin, to be a *Piggard*.

Of the Stomach.

The belly small, to be of good capacity: much hairy from the Navel downward, to be full of words, applyed to the Birds: much fat about the stomach, to be strong, otherwise weak: the belly bearing out big, to be a great feeder.

Of the Back.

The back crooked, to be a *Piggard*, ill conditioned, and equally formed, to be of a good nature: the back narrow, weak, the back big, to be strong: the back large, to be strong and high minded.

Of the Arms.

The arms hairy, to be unconstant and lecherous, applyed to the Birds: the arms very long to be strong, bold, honest, and gentle: the arms short, to be a procurer of Discord and lecherous.

Of the Hands.

The hands small, to be unconstant and willy: the Palms of the hands unto the wrists broad and narrow upward, to be a *Riotour* in his first age: the hands short and very big, to be rude and a dullard: the hands fat with the fingers, like to be a *Thief*.

Of the Nails of the Fingers.

The Nails very short, to be wicked, applyed to the property: the Nails small and crooked, to be a greedy catcher, applyed to the Hawk. The Nails very little, to be a crafty Beguiler: the white picks of the Nails to be wealthy, and to have

have many friends: the black pichs in the Nails, to be hated, applied to the Natural cause; the Nails long, smooch, thin, white, reddish, clear withal, to be witty, and of a good capacity: the Nails narrow and long, to be cruel and fierce: the Nails tough and round, prone to the Venereal ad, applied to the property.

Of the Nails of the Toes.

The Nails thin and well coloured, to be honest conditioned and witty: the Toes joining close together, to be fearful, applied to the Duail: the Toes and Nails crooked, to be unshamefast, applied to the Birds.

Of the Navel.

The Stomach from the Navel to the Breast fleshy, to be Wicked, after Ptolomy; the same sparse, soft, well compact, to be stout and high-minded: the sharp large from the bottom of the breast to the Navel, to be dull of capacity, and a greater feeder, applied to the natural cause; the space equal, to be witty and honest conditioned, applied to the natural cause.

Of the Ribs.

The Ribs filled about, as they were blown up, to be full of words and foolish, applied to the Ox and Frog: the person well ribbed, to be strong, applied to the Male-kind: the Ribs narrow and weak compounded, to be weak, applied to the Female-kind.

Of the Loyns and Hypochondria.

The Hypochondria short and fat, to be fearful, applied to the Frog: the Hypochondria fleshy,

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unapt to be taught: the person well joyned, to be a lover of the hunting of wild Beasts, applyed to the Lyon and the Dog.

Of the Hanches and Hips.

The Hips well sinewed, to be strong, applyed to the Male-kind: the Hips fleshy, to be weak, applyed to the Woman: the bones of the Hanches bearing outward, to be strong, applyed to the Male-kind: the bones of the Hanches slender, to be fearful and weak, applyed to the Woman.

Of the Pecten.

The Pecten very thin of hair, to be chaste, applyed to the natural cause: the Pecten very hairy, to be libidinous, yet prosperous, applyed to the natural cause.

Of the Buttocks.

The buttocks dyed in flesh, to the evil, applyed to the Dr: the Buttocks sharp and bony, to be strong, applyed to the Male-kind: the buttocks fat and fleshy, to be weak, applyed to the woman.

Of the Legs.

The Legs slender, to be dull of capacity, (yet this falleth often in the learned Students:) the Calves very big bearing out, to be sluggish and rude manner'd: the Calves meanly big formed, to be wistry and honest conditioned, the Legs big sinewed and brayned, to be strong, applyed to the Male-kind: small sinewed, to be libidinous, applyed to the Birds: the Legs big and ill-fashioned, to be unshamefast: the Calves of the Legs big, to be an ill mannered person; the Calves lost to be Effeminate.

Of the Knees.

The Knees bending forward, to be effeminate, applied to the woman: the knees fat, to be fearful, yet liberal: the knees lean, to be strong and hardy: the knees big, to be an effeminate person, applied to the excessive appearance of them: the knees slender, to be fearful, applied to the excessive appearance of them.

Of the Ancles.

The Ancles broad to be strong, applied to the natural cause: the parts about the Ancles over-fleshy, to be foolish, applied to the property: the heels slender or thin, to be fearful, applied to the property and condition of them: The Ancles strong sinewed and brawned, to be strong, applied to the Male-kind: the ancles to be much fleshy, to be weak, applied to the woman.

Of the Feet.

The Feet thick and short, to be weak, of the natural cause: the feet slender, short, to be wicked, of the natural cause: the feet fleshy and hard, to be a dullard: the feet small and fair formed, to be a fornicator, applied to the property of the nose: the feet much hairy, to be lecherous and bold, applied to the natural cause: the feet naked of hair, to be weak of strength and courage, of the natural cause: the feet weak sinewed and brawned, to be strong, applied to the Male-kind: the feet weak sinewed and small, to be effeminate, applied to the woman: the inner part of the soles of the feet not hollow, but so filled with flesh, that they make

make no hollownes at all in the step on the ground, is denoted to be crafty applied to the natural cause, the feet big and fleshy, to be foolish, applied to the natural cause.

Of the Hairiness of the Parts.

The back very hairy, to be cruel, applied to the Beasts; the Neck behind hairy, to be liberal and stout, applied to the Lyon: the hair of the Eyebrows growing downwards towards the Nose, and spreading upwards unto the temples, to be foolish, applied to the Sow: the hair of the eyebrows joined together, to be a sad person applied to the passion: the hairs of the head standing straight up, to be fearful, applied to the passion: the hair of the head very crisped, applied to the Hoors: the hairs to be Crisped at the end, to be strong and bold, applied to the Lyon: the hairs of the head plain, to be simple: much hair of the head, and thick, to be evil conditioned: the Leggs hairy, to be generous, applied to the Goat: the breast and belly very hairy, to be unconstant, applied to the Birds: the shoulders very hairy, to be the like unconstant.

Of the Going and Moving.

The person going with his feet and knees turning in, to be weak, applied to the woman: the skulking, winking, or thinking the body hither thither, to be a flatterer, like the Flattering Dog, leaning on the right side in the going, to be a Chynick, applied to the excessive appareances: the eyes quick moving, to be greedy & quick catchers, applied to the Hawk: the eyes quick and

When moving with a steadiness of the Body to be witty, and of a ready understanding, applied to the condition of the passion. The pace slow and long, to be witty, yet weak: the pace long and quick, to be long, yet foolish: the pace short and quick, to be foolish and weak of strength; the shoulders bending forward in going, to be high-minded.

Of the Personage and Stature.

Such as are high of Personage, of a hot and dry quality, to be witty and ready to conceive. Big of Personage, and of a cold and moist quality, to be dull of capacity, of the contrary cause. The Personage erect fashioned and tall of stature, to be full of capacity, and well conditioned, applied to the former. The person of a country personage, and mean of stature, to be witty and well conditioned, applied to the natural cause. Such as are of a very small personage, to be quick-witted, and prompt in attaining any matter, of the natural cause. Such very high of personage, of dull capacity, and thereof hardly conceiving; of the contrary cause, after Aristotle. Small of personage, and of a hot and dry quality, to be apt, readily to conceive and to judge or discern any matter rightly. Small of personage, and of a cold and moist quality, to be apt to conceive, and readily to discern of the contrary cause.

The Signification of Moles.

If the Man shall have a Mole on the place right against the heart, it doth denote him undoubtedly to be wicked.

If a woman shall have a Mole on the left breast then pronounce the same judgement as of the man.

If a Mole be seen on the man or womans belly, doth demonstrate that he or she shall be a great feeder or Glutton.

If a Mole in either Man or woman, shall appear on the place right against the Sp'een, doth signifie that he or she shall be much passionated, and oftentimes sick.

If either Man or woman shall have a Mole in the bottom of the belly, doth argue much debility, and to be often sick.

If a Mole either in Man or woman, shall be seen neer the privy place, denotes unspeakable lechtrousness, and unsatiate in coacting.

If a Man or woman have a Mole on the
2. r. 2. be in 2. m it self, argueth the begetting of Male Childzen, and the woman Female Childzen.

If a Mole shall appear on that party about the
33 u. 3 r. 2. be in 2 m in the Man or woman, denoteth great increase of Riches.

If a man shall possess a mole on the knee, he shall then obtain a comely and wealthy wife.

And if the woman shall have a mole on the right knee, signifieth her to be honest and be true: if on the left, then she shall enjoy many children.

If a man shall have a mole on the outside of the foot, it denoteth that he shall take upon him the womans part.

If a woman have a mole on the ankle, she shall take upon her the mans part.

If the man or woman shall have a mole on the foot, it denoteth good luck, and enjoyment of many children.

Likewise (this is to be learned) that the noses or moles seen on the right side, either of man or woman, evermore denoteth honesty and riches: but on the left side to be harmed with calamities, and continually poor.

If a man shall have a mole on the forehead, doth indicate that he shall possess much wealth and riches.

The woman having a mole on the forehead, demonstrateth that she shall either govern, or else come to an high dignitie.

If a man shall have a mole about the eyebrows, that doth argue that he shall couple and join in marriage, both with honest, wealthy, and virtuous women.

If a woman have a mole in the same place, doth denote that she shall join in marriage both with a rich, fair, and comely person.

If the man shall have a mole on the over-brow,

then let such a person refrain from marriage altogether, or all his life time: for that such a person (if he marry) shall have five wives in his life time. Also the woman having a mole in the same place, to have so many husbands (as the man hath wives) in her life time: Melamp is wiser.

If a man have a mole on the Nose, somewhat ruddy, and another the like in the piteous place, both indicate that such a person is overmuch given to the venereal act.

Also the like mole seen either on the nose or eye of the woman, and that she hath the like on the piteous place, both signify the same that is before spoken of the Man.

If a Man shall have a mole overthwart the nose both denote that he shall wander hither and thither through Countries and Cities.

A mole the like standing on the womans nose, both portend that she shall travel on foot through sundry Countries, and that she hath the like mole under the chin on the piteous place.

If a man have a mole on the gullet or throat, both demonstrate that he shall become very rich.

If the woman hath a mole on the nether Jaw, both indicate that she shall lead her life in sorrow and pain of the body, because she hath that within her body which shall hinder her from the obtaining and bearing of Children: If a man shall have the form of a mole on his tongue, both demonstrate that he shall marry with a rich and beautiful woman.

If either man or woman shall have a mole on any

any of the Lips, doth portend that he or she be
great feeder and a Glutton.

If a Man shall have a Mole on the chin, doth
argue that he shall be rich both in the substance of
money and possessions.

Also a woman, having a Mole in the same place
doth vindicate that she shall come to the like
wealth as the Man, and that she hath besides the
same, like a mole aloft, or against the Mill.

If a man shall have a mole in any of the Ears,
doth argue that he shall be rich and much reveren-
ced and spoken of.

If the woman shall have the same, and that in
the like place, doth denote the same good hap and
fortune to her, and that besides, she hath the like
mo'e placed on the thigh or hams.

If the man shall have a mole on the neck, doth
promise that he shall become very rich.

If the woman have a mole in the same place,
doth vindicate that the same fortune and wealth
shall ensue unto her.

If the man shall have a mole in a manner be-
hind the neck, doth demonstrate that he shall
beheaded, except God (through earnest Prayer)
prevent the same.

If as well the man as the woman, shall have a
mole on the Loins, doth demonstrate a weak and
poor kindred and to be always needy.

If on the shoulders of the man shall be seen a
mole, doth signifie imprisonment, and trouble to
the mind.

If the man shall have (as is above said) a mole

on the throat, it doth promise that he shall marry both with a beautiful and rich woman.

If a woman shall have a mole on the same place doth signifie that she shall also marry both with a wealthie, and very faire, or comely man.

If either in the man or womans hand shall a mole appear, doth denote thee prosperous good luck, and enjoyment of Children.

If either the man or woman shall have a mole on the breast, doth threaten that he or she shall be much harried by poverty.

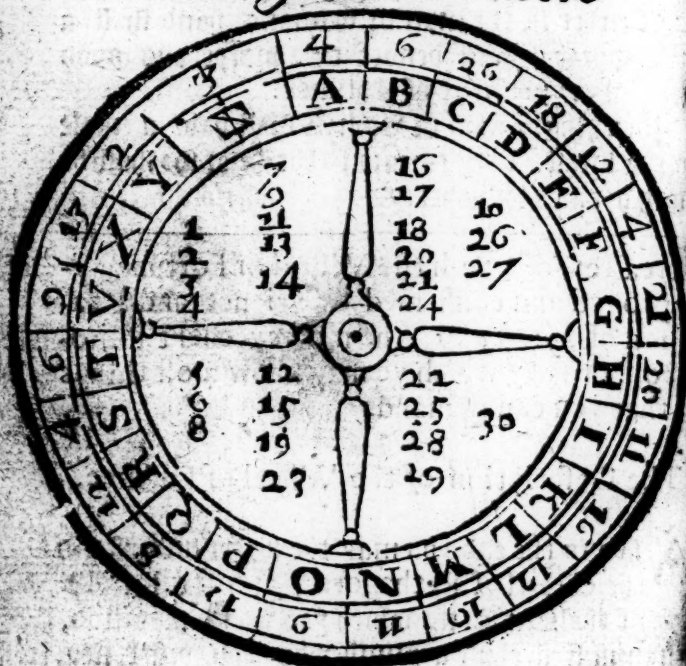
Hereafter followeth the Wheel of Fortune, approved and confirmed by Science and Reason of *Ayngoras*, the most excellent Philosopher; by which ye may know most things that you can demand.

The Description of the Wheel of Fortune.

AS to the end you may the better understand the Wheel of Pythagora, and the Relation of the Questions which you would propound, you must first chuse a number as you best fancy, so that it exceeds not 30. This done, take the number of the day, as you shall find set down, and take the number of the Circle of the Wheel, which is over the Letters, which Letters must be the beginning of your name, then gather the numbers into one sum, which you must divide by 30. And what remains look in the body of the Wheel for, and if you find it in the upper

part of the Wheele it will come to pass, if in the
nether, the contrary.

Pythagoras Wheele



Likewise to know if one shall enjoy their love or
no, take the number of the first letter of your name,
the number of the Planet, and of the day of the
week, all these put together, and divide them by 30
and if it be above, it will come to your mind, and
below, to the contrary; and mind that number, in
the which exceed not 30.

The Chances or Demands which may be made or propounded in the Woe of Fortune.

1. Whether you shall obtain the favour of the person you desire.
2. Whether your master shall attain to the preferment he desireth.
3. If you shall have the favour of a Prince as you desire.
4. If the Prince shall take the Town besieged.
5. Which of the two Princes which make war the one against the other, shall have the victory.
6. Whether there shall be any great feat of arms done in the Camp or not.
7. If there shall be a peace between 2 princes
8. If a Captain shall be in great favour with the Lord he serveth.
9. If a Captain be valiant or not.
10. If a Horse shall win the race.
11. If a Prisoner shall come out of Prison.
12. If a sick Person shall amend.
13. If the sickness shall be long or short.
14. If the suit in Law shall be judged to your profit.
15. If you shall have your hearts desire or not.
16. If you shall have a Child by your Wife or Lemmon.
17. If a Woman with-child shall have a Son or Daughter.
18. If a Child shall be fortunate or unfortunate in the World.
19. If a thing stolen will be recovered again.
20. If

20. If it shall be a plentiful year.
21. If it be good to take a voyage in hand.
22. If it be good to occupy Merchandize.
23. If it be good to take a Wife.
24. If a friends Ship shall take good effect.
25. If a man shall be fortunate in his house.
26. If a Person shall be always rich or poor.

And thus you may do of all other demands whereof you would be resolved.

And to the end you may the better understand this wheel of Pythagoras, and the resolution of the demand which ye would propound, you must first of all choose you a number, what you list at your discretion, as 12, 13, 15, or any other number more or less: this being done take the number of the day, as you shall find hereafter; all set in order, and then take the number which ye shall find in the Wheel upon the first Letter of your name: As for Example; If your name be Anthony, you must take A. and the number which is over it: all which things you shall find put in order in the wheel, and gather all those numbers into one sum which ye shall divide by 30. reserving the rest. As for Example; If your total number do amount to 134, divide that by 30. and there will 14 remain, which number ye must search in the wheel, and if you find it in the upper half, your matter shall speed well, and if it be in the nether half, it shall be evil, and thus may you know all that you desire to know.

And if you would know whether you shall enjoy your love or not, take the number of the first Letter

ter of your name, the number of the Planet, and of the day of the week, and all these numbers ye shall put together, and then divide them by 30, as you did be ore, and take your remainder and seek in the wheel, and you shall find it; and then if it be in the upper half, you shall have your request, and if in the lower part, it is contrary. And thus you may do of all other things which you would know; you must consider that the numbers in the wheel pass not 30. as ye shall find them beginning with 1, 2, 3, and 4, consequently to 30. in the wheel you may see.

An Alphabet to know which of the two that fight or go to Law one against another, shall have the Victory.

A	B	C	D	E	F	G	H
13	3	22	24	22	3	7	6
I	K	L	M	N	O	P	Q
20	1	10	33	13	8	13	7
R	S	T	V	X	Y	Z	
13	9	8	2	6	6	4	

For to understand and practice this Alphabet rightly, you must first know the proper names of the parties which is to fight or go to Law one against the other; then with the same Names in Latine, in the Nominative case singular, observing the true Orthography, and according to the Alphabet, joyn unto each Letter of the same Names, the number unto him appertaining, following.

following the portraiture here before written, and
 um the said numbers together, that is to say,
 each man by himself, and when ye have put them all
 together, divide them by 9, and that which remain-
 eth on the one part, and on the other, the division
 being made, you shall no doubt readily find it. Af-
 ter this, behold the rules which follow; whereby
 you may know what shall happen to the one and
 the other: and if it fortune that in the dividing the
 whole by 9, there remain nothing, you must take
 the last number of 9, for that must then serve in this
 purpose, as you shall hereafter know more at large
 by experience.

It doth not chance once in a thousand times,
 that two persons which go to fight or go to Sla-
 one against the other, should be of one very name;
 therefore look to know their true names. And to
 the end that you may the better understand this
 rule: But the case that Peter and Paul should fight
 one against the other, if you do then examine that
 which is said before, you shall know the thing that
 shall happen; yet must you know that God is Go-
 vernour and disposer of all things, and can change
 and alter them at his pleasure; but we speak accord-
 ing to the influence and course of the Stars; and
 here

P	13	} makes seven	P	13	} makes 4
E	22		A	1	
T	8	} times nine,	V	2	} times 9,
R	13		L	10	
V	2	} resteth 4.	U	2	} rests in
S	9		S	9	
Sum	67.		Sum	37.	And

And so by this example is shewed unto you the names, the numbers, and the sums of them, with their divisions by 9. So that they being divided and summed, there resteth 4 to Peter, and 1 to Paul.

The Table following sheweth which of the persons shall be Conquerour, according to the Rule going before.

1	The Con- querour is of	13	5	7	9
2		1	4	0	8
3		2	5	7	9
4		1	3	6	8
5		2	4	7	9
6		1	3	5	8
7		2	4	6	8
8		1	3	5	7
9		2	4	6	8

To know whether a person do tell the truth, or not.

You must write his or her name in Latine, that you would probe this practice by, and likewise the name of that day they told you the tale, and add unto each of these Letters the number thereunto belonging, as you shall see by this Alphabet following, and put all those numbers into one total sum, and add thereunto 26, and then divide the whole total sum by 7, and then if the remainder be even, the person hath not told you the truth; but if it be uneven, they have told you the truth.

A	B	C	D	E	F	G	H
10	2	20	4	14	6	16	7
I	L	K	M	N	O	P	Q
18	11	11	12	4	14	6	16
R	S	T	V	X	Y	Z	
8	18	10	2	2	4	14	

To know whether the Husband or Wife
shall dye first.

To know and understand the resolution of this question, you must write the proper names both of the man and the woman in Latin, and put to each Letter in them the number of it belonging, as you found it in the Alphabet before: and putting all these numbers into the total sum divide then by 7, and then if the remainder be even, the woman shall dye first, and if it be uneven, the man shall dye first.

To know if a Woman be with Child, whether
she shall have a Boy or a Girl.

Write the proper Names of the Father and Mother, and of the Month that she conceived with Child, and adding likewise all the numbers of those Letters together, divide them by 7, and then if the remainder be even, it will be a Girl, if uneven it will be a Boy.

To know if a Child new-born shall live or dye.

Write the proper Names of the Father, and of the Mother, and of the day that the Child was born,

born, and put to each letter his number, as ye did before, and unto the total sum, being collected together, put 25, and then divide the whole total by 7, and then if the remainder be even, the Child shall dye by and by 0, and if it be uneven, it shall live.

To know whether a Wife be honest or dishonest.

Write the name of the Wife, and of the Mother, and put the number unto each letter, as is aforesaid, and unto the total sum put 15, and divide it by 9, and then if the remainder be uneven, she is an honest woman, but if it be even, she is dishonest.

You must gently write the proper name in Latine, according to the true Orthography.

To know what Planet hath Dominion in the Nativity of any Person.

1	2	3	4	5	6	7	8
A	B	C	D	E	F	G	H
9	0	20	0	40	50	60	70
I	K	L	M	N	O	P	Q
80	0	100	200	300	400	500	600
R	S	T	V	X	Y	Z	0

Take numbers the of every Letter of the proper names in Latine, of the party you desire to know and of his or her Father or Mother, by the Alphabet aforesaid, then add all the said numbers into one total sum; then divide the same by

by 9, and then if one or four remain, it sheweth the Planet ☉ to have dominion. If 2 or 7. the ☿. If 3, ♃. If 5, ♄. If 6, ♅. If 8 ♁. If 9, ♄. In like manner is known under which of the twelve Celestial Signs any person is born; To try the same, sum together the persons names, his Father and Mothers names aforesaid, and divide the same totally by 12, then if 1 remains, it signifies ♄, if 2, ♃, 3. ♄, 4. ♅, 5. ♅, 6. ♄, 7 ♁, 8. ♃. 9. ♃, 10. ♁, 11. ♁. 12. ♀.

The number of the Planets, and their Characters.

55.	78	39.	34.	45.
Saturnus.	Jupiter.	Mars.	Sol.	Venus.
♄	♃	♄	☉	♀
	114		45	
	Mercurius.		Luna.	
	♂		☾	

The number of the Days in the Week.

106	52	52	103
Sunday,	Munday,	Tuesday,	Wednesday,
☉ 31	☾ 68	♂	45 ♀
Thursday,	Fryday,		Saturday.
♃	♀		♄

FAIRS.

The Names of the Principal Fairs in *England* and *Wals*, together set forth, with the Month, Day, and place where they be kept, more largely than heretofore.

Fairs in *JANUARY*.

The 3 at *Uansbitew*. 5 *Hickerford* in *Lancashire*. The 6 at *Salisbury*, at *Wyke*, at *Uanginnie*. The 25 at *Wyke*, at *churchingford* *Gravelend*. The 31 at *Ulandisel*.

Fairs in *FEBRUARY*.

The 1 day at *Bromley* in *Lancashire*. The 2 at *Bath*, at *Wicklesworth*, at *Bugworth*, at *Faringdon*, at *Codlemew*, *Linn*, *Maidston*, *Reading*, *Becksfild*, the *Uizes* in *Wiltshire*, *Whiteland*. the 3 at *Borgrove*, at *Brimley*. The 6 at *Stafford* for six days, for all kind of Merchandise without arrests. The 8 at *Tragaron*, The 9 at *Landaff*. The 14 at *Dwondle* in *Portsmouth* *shire*, *Cherham*. The 24 at *Waldock*, *Bourn*, *Froom*, *Henly* upon *Thames*, *Higham* *Ferries*, *Tewksbury*, *Uppingham*, *Walden*. The 26 at *Stratford*, an *Horse-fair*.

Fairs in *MARCH*.

The 1 at *Langadog*, *Langebella*, *Madwin*. 3 At *Bemwelbraks* in *Portfolk*. 4 at *Bedford*, *Oakham*. 8 at *Tragaron*. The 12 at *Spaford*, *Siam*.

Stamford, Sudbury, Woodburn, Wymondham, Bodmin
 and Allon in Norfolk. 13 at Wye, Bodmin
 Cornwall, and Mountbrowne. 17. at Patrington
 18 at Sturbridge. 20 at Alesbury, Durham. 21
 24 at Lanerchemish. 25 at St. Albons, Ashton
 in Harfordshire. Burton, Cardigan. Cartwalden
 in Essex, Dunlington, S. Jones in Worcester. Mal-
 den, Malpas Newcastle, Northampton, at Enay
 in Buckinghamshire, Woodstock, at great Charter
 The 30 at Wamesbury.

Fairs in *APRIL*.

The 2 day at Hitchin, Northfleet, Rochester.
 3 at Leek in Staffordsh. 5 at Wallingford. 7 at Dar-
 by. 9 at Billingsworth. 22 at Strabford. 23 at
 Amptil, Bwaly, Bweton, Bwlack, Bllson, burg
 in Lancashire, Castlecombs, Charing, Thichester,
 Engfield in Suffe, Gilsford, Bishops-hatfield,
 Wunningham, Ipswich, Kilborough, Longquer,
 Northampton, Putley in Suffe, St. Bombs,
 Sabridgeworth, Tamworth, Wilton, Wotham,
 Kilborough, Aard in Norfolk, Saplan in Hart-
 fordsh. 25 at Bourn in Lincolnsh. Buckingham,
 Caln in Wiltsh. Cliff in Suffe, Colbrook, Dun-
 mow in Essex, Darby, Innings in Buckinghamsh.
 Oakham, Otford, Winchcomb. 26. at Terde-
 den in Kent, at Clere.

Fairs in *MAY*.

The first at Andover, Bickhil, Blackburn in
 Lancash. Chelmsford, Congerton in Cheshire,
 Fockingham, Gighowel, Kimar, Leighton,
 Leicester, Litchfield, Lattiscent, Louth, Maid-
 ston, Oestry in Shropsh. Perin, Philipsnorton,
 Ponbridge, Reading, Rippon, Stansted, Stow

the Old, Stocknassland, Turford in the Clay
 Ask, Harberil, Watwick, Wendover, worle-
 worth. 2 at Poultheley in Carmarthen. 3 at
 Abergabenny, Lhboyn-peak, Arundel, Bampard,
 Bala, Cherly near Oailands, Chispham, Church-
 wroton in Shropsh. Cowbridge in Glamorgan.
 Darby, Denby, Elbow by Bedfordsh. Hinningham
 Mettric, Mounton, Poneaton, Hundersfield,
 Rarsdale in Lancash. Tidnel, Waltham Abbey,
 Thetford in Norf. 25 at Merchenleth in Mount-
 gomerysh. 6 at Almsbury, Hay, Knighton. 7 at
 Bath, Beberley, Hanslop, Newton in Lancash.
 Haresbury, Oxford, Stratford upon Abon. 8 at
 Maidston. 10 Ashburn in the Peak. 11 Dunsta-
 ble. 12 at Gyeys-thorock in Essex. 13 at Bala
 in Meriton. 15 at welshpool in Mountgomerysh.
 16 at Llangarrwagge in Cardigaes-shire. 19 at
 Hayfield, Dorchil, Rochester, wellow. 20 Malm-
 bury. 25 blackburn. 29 at Crambsok. 31 Per-
 thore.

Fairs in June.

The 3 at Alesbury, 9 at Maidston. 11 at Holt,
 Kintollgate in Carmarthen. Lantbicher, Lan-
 wist, Landinalador, Harfield, Pashobongh,
 Newcastle in Clin, Oakham, Willington, New-
 pannel, Skipron upon Stow, Beintwel in
 Norfolk. 13 at Newton in Redwen, Mountgoni.
 4 at bangor. The 15 at Uizes, Perthore. 16 at
 Alth, Newport. 17 at Hadstock, Higham-
 Vries, Wanigrolling, Tow-green. 19 at bridg-
 eth. 21 at Stradmeeth. 22 at St. Albons,
 Aylesbury, Durham, Darby. 23 at barnet,
 Castle Eddien, Dalwelly. The 24 at Ashburn,
 St. Anns, Aoklnmough, Bedford beale,

Beberly, Bishops-castle, Broughton-green, Brol-
 worth, Becknock, Bzomsgrove, Cambridge, Col-
 chester, Crumbrock, Croydon, Franham, Gloucester
 Halifax, Harford, Harston, Horsham, Hurst, King-
 ston, Mar, kirkham, Lund. Lancash. leicester, Lin-
 coln, Ludlow. Pemsey, Preston, Reading, Rum-
 ford, Shafesbury, Stratstock, Tunbridge, Wake-
 field, Wenlock, Westchester, Windsor, Worm-
 ster, Wozk. 26 at Porthop. 27 at Burton upon
 Trent, Follone, Landegain. 28 at Hescorn, Ma-
 thenleth. St. Pombes, Roydon. 29 at Ashwel,
 Barchamsted, Kennington, Wala, Babalance,
 Kolton, Bzomly, Buckingham, Huntingford,
 Cardist, Gorgange, Odelson, Holdsworth, Horn-
 don, Huddersfield, Lewen, knotstord, Lemster, La-
 mozgon, Landeber, Mansfield, Marleborough,
 Peterfield, Pontstephen, Sarstrange, Sennock,
 Mountozril, Mountstrel. Dney, Peterborough,
 Sourham, S'afford, Stockworth, Sudbury, thoz-
 rock, Gzays, Upton, Tring at Wlem, Westmin-
 ster, Witney, Wolberhampton, woodhurst, Wozk.
 30 Marfield. Falls in JULY.

The 2 day at Haxton underline, at conger-ton,
 thye days at Huntington, at Rickmansworth,
 Smeath, Swernsey, Wloinbozn. 31 Haberson. 6
 at Burton upon Trent. 6 at Haberbul, Lamb-
 iher, Landeas. 7 at Albridge, Burntwood, Chip-
 pingnoton, Castlemain, Chappelfresh, Canter-
 bury, Denbigh, Emlin, Habersford, Richford,
 Shelford, Sweacon, Tenbury, Teshabemise,
 Ulizes, Uppingham. 11 at Lidde, Parthey. 13 at
 Fodoyinghay. 15 at Greenstead, Pinckback, 17 at
 Sevenage, Wealth, Kelmes, Leek, Llandillang.

20 at Winchcomb, Antferton, Barkway, Barley,
 Boulton, Bowlen, Catesby, Chiminock, Coolige,
 Alanibithener, Peath, St. Margarets, Opiham,
 Temble, Urbyidge, Woodstock. 21 at basnards-
 castle, Battlefield, Bickleworth, Billozicay,
 Redburn, bridge north, broughon, Caln, Eli-
 theral, Colchester. 22 Ickleton, Kelwick, Kimol-
 ton, Kingston, Maudlenhil, Hey, Marlborough,
 Newark upon Trent, Norwich, Ch. Ponterley,
 Kidwelly, Rocking, Stonistraford, Stokesbury,
 Turbury, Witerhal, Withgrige, Wadeland,
 Wern. 23 Carnarvan, Cheston. 25 Abington, Ash-
 wel, Aldergam, baldock, backhamstead, billon,
 hostone, bristowze, bristol, bromesgrove, brom-
 ley; broadoke, buntingford, Camden, Capel, Ja-
 go, Chichester, Chihol, Darby, Doncaster, Dover,
 Dudley, Ecith, Hatfield, S. James, London, St.
 James by Northampton, Ipswich, Kingden,
 Lisle, Reading, Richmond in the North, Rols,
 Saffron-walden, Raftna, Skipton, Stamford,
 Stackpool, Stone, Themble-green, at Thichham,
 Thrapstone, Tilbury, Crowbyidge, walden, wa-
 rington, Werherby, Wigmore. 28 Ashwel, can-
 terbury, Chappel-ecith, No. Ham. 30 Stafford.

Fairs in AUGUST.

The 1 day at Bach, Bedford, Thepstone, dan-
 stable, St. Edes Creter, Feberham, Flint, Hey,
 Hoxnap, Kaernarthen, Kaergwilly, Lanttriffent,
 Mlawitwin, Ludford, Loughborough, Malling
 Newton in Lancashire, Newcastle upon Trent,
 Northem-church, Rummy, Shrewsbury, Sel-
 born, Selby, Tharstead, Wisbitch, Wellane, & also
 at the City of York. The 4. day at Radnor, and

10 Linton, 10 Abchurch, Banbury, Blackmore,
 Bodmin; Bampton, Chidley, Chorley, Cropley,
 Duffingdiwich, Doncaster, Farnham, Fobtham,
 Gills, Harley, Hawkhurst, Horncastle, Hunger-
 ford, Kennet, Kentwingal, Kilgarron, Ludlow,
 Marras, Melton-mowbray, Mearworth, New-
 borough, Dundle, Rugby, Sedole, Sherborn, Co-
 reter, Walsingham-abbey, Walden, Weydon, Worm-
 ster, Winslow. 15 St. Albans, Bolton, Cambridge.
 Carlisle, Cardigan, Cliborough, Goodhurst, Hinch-
 ley, Huntingdon, Laleon, Marleborough, Newin,
 Northampton, Newport in Monmouth, Preston,
 Radabargw, Ross, Stow in Lincolnsh. Stroud,
 Swanley, Turbury, Wakefield, Whirlane, Win-
 nesh. 25 at Aberconwey, Aborough, Alby-de-la-
 zouch, Beggars-bush, Bymley flag, Bridge-
 stock, Chorley, Cropley, Crowland, Dover, Dar-
 ington, Gimby, Harewood, Kidderminster, Lon-
 don, Montgomery Monmouth, Pantwich, Por-
 shallerton, Porwich, Orford, Sudbury, Tukes-
 bury, Tuddington, Watford. 28 Ashford, Wain-
 29 at Wycknock, Colby, Carmarthen, Kewtiss,
 Egham, Watford. Fairs in September.

The 1 day at Chappel-Albie, St. Giles, Neath,
 7 at Ware, Woodbury-till. 8 Atherston, Bew-
 marks, Blackburn, Bretwood, bury in Lancash.
 Cardigan, Cardiff, Chacron, Chaulton, Drayton
 Driefield, Giggborough, Gliborn, Hartford, Hon-
 ington, Klandwell, Maldon, Northampton,
 Parnag, Reculer, Smeath, Suede, Southwark,
 Southwark, Tenby, Wether, Wakefield, Wal-
 12 at the moulds, West, Ram, Whiteland. 12 at
 Turford,

Turfod, Woztworth, Woolpit. 13 at Redwin,
 Redwin, Powelchely, Clarley, 14 at Abergaben-
 ny, bardeley, Church-stretton, Chesterfield, Man-
 high, Hidome, Hetsbury, Huncleton, Newborough,
 Newport, Penhad, Rippon, Richmond, Roly,
 Rockingham, Smal ding, Strarford upon Abon,
 Waltham-abbey, Wotton undertedge. 15 Kal-
 ardag wy. 17 at Cliff, Llanidlas. 20 at Llanbely,
 Ruthin. 21 at Abdewilly, baldock, bedford,
 Baintry, Blackley, Malden-pultock, Canter-
 bury, Dober, Clapon, Croydon, Daintry, Castrid,
 St. Edmongsbury, Helmsly, Helden, Katharine-
 hill, Knighton, Kingston, Wlarc, Warleborough,
 Malden, Midnal, Nottingham, Peterborough,
 Shrewsbury, Stafford, Wizes, Wlendober, white-
 tal, Woodstock. 23 at Pancridge in Strarfordsh.
 24 at Lantwilling, at Malton a week. The 26
 day at Darby. 28 at Dolgerth, Kaermarthen.
 29 at Abercontwey, St. Albons, Ashborn-Park,
 Balmstock, Basingstock, Bishop-Strarford, black-
 burn, besterrunningham. buckland, burwel,
 Canterbury, Cethich, Cocker-mourch, Market-
 Deeping, Michael-Dan, Pradly, Peap, Hig-
 ham-Ferries, Hull, St. Ives, Kingston, Killing-
 worth, Kingland, Lawengham, Lancaster, Lere,
 Llanidlos, Llanbhanghel, Lochir, Ludlow, Ma-
 den, Marchenleth, Merhic, Newbury. Selby.
 Shelford in Bedfordshire, Sittingborn, Sioto in
 Lincolnsh. Tuddington, Wrbidge, wey-hill, wey-
 mer leben days, westchester, witham, woodhant-
 ferry.

Fairs in OCTOBER.

The 1 at Banbury, Casso. 2 at Salisbury.
 3 at Boulton in the Moor. 4 at St. Michael. 6 at
 Padent in Hamph. Maidstone in Kent. 7 at Bi-
 shops Stratford, Chichester, Hereford, Lambeth
 Pontstephen, Swanley, 9 Ashbozn-Peak, Blith,
 Debizes, Gainsborough, Harborough, Sawbridge,
 Woth, Thorrock-grees. 12 at Bolton, Furnace-
 Elangobeth. 13 at Abercrom, Charing, Croston,
 Colchester, Mayton, Edmanstow, Gravesend,
 Hitchin, Newport in Monmouthsh. Roston,
 Stropforth, Saunton, Tamworth, Winsor. 18 at
 Ashwel, Banbury, Barner, Bick-hil, Bridge-
 north, Bishops-hatfield, Burton upon Trent.
 Charleton, Regis, Cliff, Ely, Faringdon, Henly,
 in Arden: Holt, Kidwelly, Isk, Lowbadden, Mar-
 loe upon Thames, Middlwick, Newcastle, Rad-
 nor, Thrist, Tildale, Tun-bridge, Up-haben,
 Wellingborough, Wighan, Wiggely, Wok 19 at
 Fridelwid by Orford. 21 Saffron-walden. chiche-
 ster, Coventry, Hereford, Lanigither, Lentham,
 Stockley. 23 Bidelworth, knotsford, Dow, Rat-
 dale, Preston, Whit-church. 25 Weberly. 27 Bran-
 ton. 28 Aberconney, Shby-de-la-zouch, Bider-
 den, Haladon, Hartford, Lemster, Llanedy, New-
 marker, Orford, Preston-Aund, Stanfoid, Tall-
 sarn-green, Warwick, wilton, wormister. 30 aber-
 males. Chelmsford, Ruthin, Poultheley, Stock-
 ley, wakefield. On Martlemas day at Darnton.

Fairs in NOVEMBER.

The 1 day at Bicklesworth, Castlemain, Kil-
 lome, Mountgom, Ludlo. 2 at Belchinblie, Bi-
 shops.

shops-castle, Elsemere, Kingston upon Thames,
 Leek, Loughborough, Lay-field, Hatfield, York.
 3 at Kaermarthen. 5 at Welsbpool. 6 at Andover,
 Bedford, Becknock, Harford, Lesford, Hailing,
 Marton in Holderness, Newport-pond. Pem-
 bryde, Salford, Stanly, Trigny, Willington, wet-
 shod. 10 at Aberwen-green, Denton in notting-
 hamshire 7 days, Alanibither, Rugby, Shifnal,
 Wemb. 11 at aberkennem, Woeltingham. Dover,
 Folkingham, Malborough, Monmouth, Peter-
 castle, Emlin, Shaftsbury, Skipron in Craven,
 Treani, Withgrig, York. 13. St. Edmundsbury,
 Gilsford in Surry. 15 Alanichemery, Marchen-
 let, Wellington. 17 Harlow, Hyde, Lincoln, Por-
 thampton, Spalding. 19 at Hoxham in Kent. 20
 at S. Edmundsbury, Pealth Ingarstone. 22 pene-
 bont, sawthey. 23 Bangor, bwellth, Carlin, Froom,
 Katescrols, Ludlow, Sandwick, Tuddington. 25
 at Higham-ferries. 28 at Ashboyn-Deak. 29 at
 Lawrest. 30 at Amptil, Baldock, Bedford, York,
 Bowdly, boston: mart, Bradford, Colingborough,
 Cobham, Gubley, Enfield, gargreen, Greenstead,
 Harley, Keymalton, Maidenhead, Maidenhack,
 Harbert, Oresty, Peterfield, Pecoyes, Preston,
 Rochester, Wakefield, Warrington.

Fairs in DECEMBER.

The 1 day at Tutbury. 5 at Dolgeth, new'on,
 Buckley. 6 Arundel. Caled, St. Needs, Creter,
 Grantham, Hendingham, Hethin, Hoxnay, Por-
 wick, Sennock, Spalding, Woodstock. 7 at Sand-
 hurst. 8 Wewmaris, Clitheral, Helcome, Kaerdis-
 gan, Kismar, Leitchester, Malpas, Northampton,
 Whiteland. 21 at Hoxuby, 22 Elandilabowr. 29
 Canterbury, Koxton, Salisbury.

A Note of the Moveable Fairs in *England* and *Wales*.

From Christmas till June, every Wednesday at Northallerton, the three Munday after Twelfth-day at Hinckley in Leicest. the Tuesday after Twelfth-day at Melton-mowbray, and an Horse-fair at Salisbury, the Thursday after Twelfth-day at Banbury, Littleworth, and every Thursday for three weeks; Friday after Twelfth-day, at Litchfield; on Shrove-Munday, at New-castle under line. On Wednesday at Abbing-ton, Carden in Glocest. Cicester, Dunstable, Ea-ron by Windsor, Exeter, Fellingingham, Litchfield, Roston, Lamworth, Lumbidge. On the first Thursday in Lent at Banbury. On the first munda-y in Lent at Chelsey, Chichester, Winchester: On the first Tuesday in Lent at Bedford. On the fourth Munday in Lent at Odham, Saffron-walden, Stanford. On Friday and Saturday, before the fifth Sunday in Lent, at Hartford. On the Munday before the Annuntiation, Wen-beigh, Kendal, Wisbith. On the fifth Munday in Lent at Grantham, Helcome in Suffex, Salis-bury. On Wednesday before Palm-sunday at Drayton. On Thursday before Palm-sunday at Alantille. On Palm-sunday Eve at Alisbury, Leicester, Newport, Pomfract, Skipton, Wisbith. On Palm-munday at Willingsworth, Kendal, Standanren, Worcester. On wednesday before Ea-ster at Beving, Languilling. On Maunday-
easter at Rettingham, Westminster. On Good-friday
at

at Acton-Burnel, Amphill, Bishops-Castle, Brenton, Eury, Charing, Engfield, Gilsford, Hunnington, Ipswich, Lonquer, Melian, Putley, St. Pomes, Riphorough, Rothecum. On Tuesday in Easter-week at Bails, Daintrey, Hitchin, North-street, Rochford, Sandbich, Ashby-de-la-zouch. On Monday in Easter-week at Gainsborough, Mart, Onay, Wyfield. On Wednesday in Easter-week, at Willingborough, Weverly, Redburn. On Friday in Easter-week at Watby. On Saturday at Skipton. On Monday after Low-sunday at Wicklesworth, Evesham, Newcastle. On the 3 Monday after Easter, at Louth. In Rogation-Week, at Weverly, Enfield, Kech. On Ascension-Eve, at Abargely, Darking. On Ascension-day at Felmoris, Bishop-stratford, Bradstead, Bunningham, Bridge-north, Furton, Chappel-crich, Chappel-Kinon, Eccleshal, Eggerstrew, Hallaton, Isderrminster, Lutterworth, Middlewich, Newcastle, Rippon, Rols, Stappoit, Suderminster, Alizes, Aligam, Paun. On the Monday after Ascension-day, at Crartead, Burlington. Wednesday after Ascension-day at Shrewsborough. Friday after Ascension at Ruthin. On Whitsun-Eve at New-Inn, Skipton in Craven, Alshitch. On Whitsun Monday at Grib. Warbey-steden, Lenhim, Rarsdale, Kie-hill, Salisbury, Agmondsham, Amerson, Appleby, Bickleworth, Bradford, Bromyard, Furton, Chichester, Cocker-mouth, Darrington, Evesham, Exeter, Harts-green, St. Ives, Lincolnton, Dundle Rigate, Shelford, Atterington, Alcester, Millesome, Whit-church, Darrington, Wyfield, Popkhyer. On Whits-tuesday at Ashby, canterbury.

On Monday, at Lough, Lewes, Langport,
 Long Sutton, Lutterbury, Melton-mowbray,
 Midhurst, Monmouth, Perith, Rockford, Ring
 Lock. On Wednesday, at Llanbedder, Landebury,
 Leek, Newark upon Trent, Pontsteden, Roydon.
 On Thursday at Cuckfield, Kingston. On Friday
 at Cockhal, Darby, Steio in Guelline. On Tri-
 nity Sunday, at St. Mary awok, Lendal, hunslow,
 Southcote, Stokely, Bilsall, Bailly. Bishop
 Warford, tumbidge, Wizes. On Tuesday at Aber-
 gavenay, cadnor. On Wednesday at abercrom.
 Corpus-christi-day at St. Anns, Banbury, ?
 Hapstratford, Birmingham, Carewid, Eggle-
 strow, Hallaton, H. lig, Kidderminster, Llanwist,
 Llanymereheaner, Neath, Newport, Piescor,
 St. Etes, Stamford, Stopport, Newbury, Hemp-
 sted, Roffe. On Friday after at Abentry, Chep-
 stow. On Monday after, at Welton, Stamford,
 Monday after the third of July, at Haberil. On
 Sunday fortnight after midsummer, at Fodringhay.
 On Monday before St. Bartholomew, at San-
 blich. On Monday after St. Michael at Falsely,
 St. Faiths by Norwich, S. Michaels. on Tuesday
 at Hishney. on Thursday at Banbury. Mon-
 day fortnight after Whitsunday, at Darton, and
 so every Monday fortnight till chistmas. A fair
 at Burgham well gate in norfolk, Lammias Eve,
 and the day after.

THE ENDS.

